

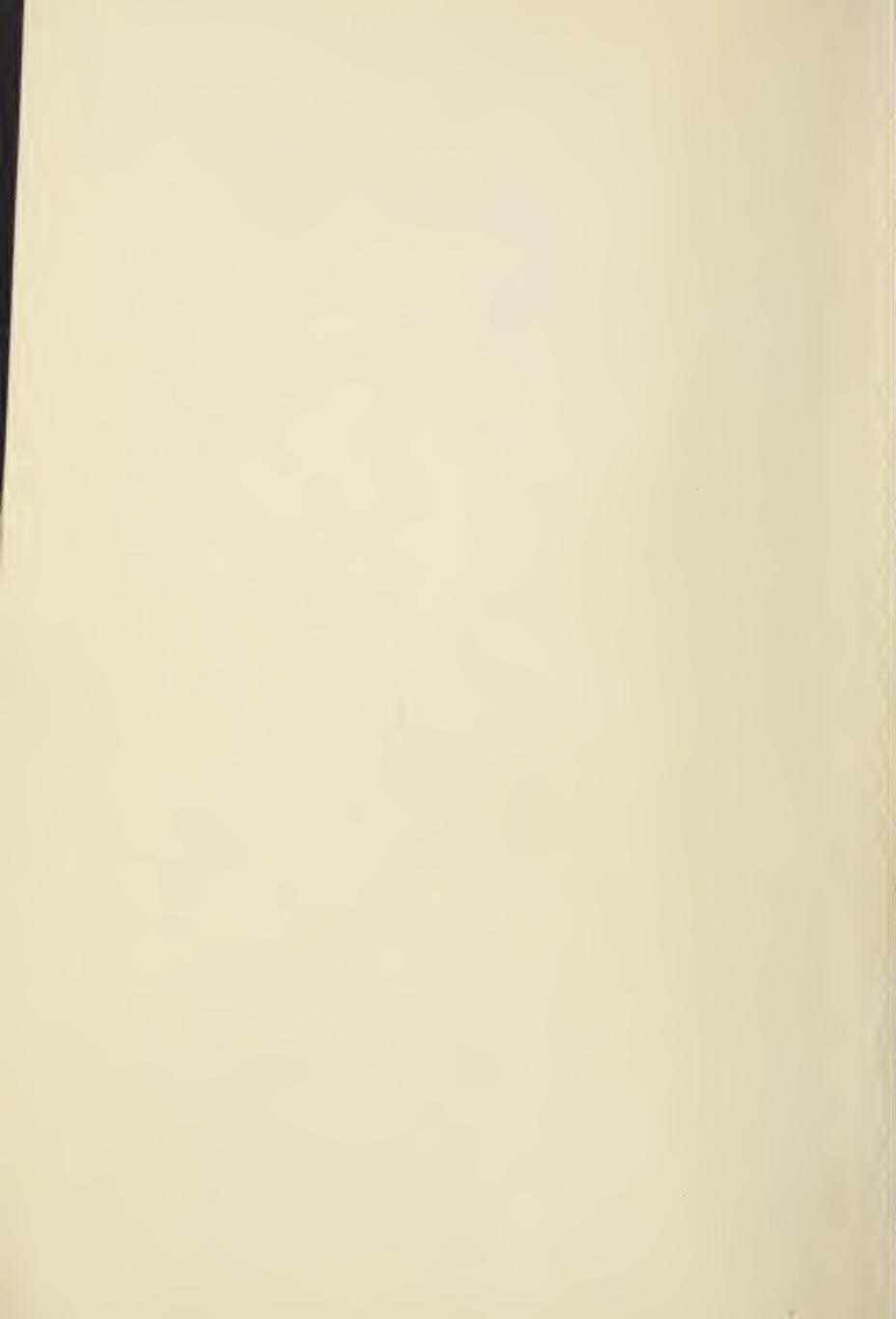
COMMENTARY
ON
SAINT MATTHEW



McLAUGHLIN







Commentary on the Gospel According to Saint Matthew

BY

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Wine in New Bottles," "Saved and Kept," "The
Vine and Branches," "The Prom-
ised Gift," etc.



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Preface

An eminent ecclesiastical authority* has said concerning Holiness as found in the Word of God, "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme from its Alpha to Omega, from its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of this wondrous theme! It is the truth glowing all over, webbing all through revelation: the glorious truth which sparkles and whispers and sings and shouts in all its history and biography and poetry and prophecy and precept and promise and prayer: the great central truth of the system. The wonder is that all do not see; that any rise up to question a truth so conspicuous, so glorious, so full of comfort."

Another authority† has written a book to show that Holiness is "The central idea of Christianity." This fact, however, is not generally recognized or emphasized among the commentators. Holiness seems to be a matter of incidental mention by many of them. Some treat it very gingerly and others are so indefinite that it is left as something intangible or misty in the minds of the people.

Hence this commentary, which attempts to reveal Holiness as the chief end for which the Bible was written.

Most of the early commentaries were written from the ultra-Calvinistic standpoint, which denied the possibility of living free

*Bishop Foster.

†Bishop Peck.

from sin and sinfulness, asserting that Christ does not see fit to deliver his people from the great hindrance to Christian service—depravity, but that this needed work must be accomplished either by death or at the hour of and in the article of death.

Arminian commentators have been more or less affected by those of the Calvinistic school with a few exceptions. So that we find that the Bible has generally been interpreted in the interest of sin, when it comes to the question of actual experience.

Notwithstanding the Apostle says "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect," it is denied that the man of God can be perfect. As we study Calvinistic and Arminian commentators we have noticed that there are certain passages of Scripture at which, in their comments, they have unconsciously dropped their theological questions and have clearly and explicitly declared that it is possible to be cleansed from all sin in this life. They were compelled to this interpretation, otherwise, they must violate the plain meaning of the Scriptures. We shall quote from these authorities, not only to show their inconsistencies but also to show the natural interpretation of Scripture. It shows the inconsistency of the theology that represents Jesus Christ as a perfect Saviour and yet denies that he perfectly saves from the malady of sin.

In the treatment of the miracles of Christ, commentators have been obliged to consider the healing of the body as a type of the healing of the soul or get no spiritual lessons from them. But in so doing, complete, instantaneous, faith-cures of the body have been represented as symbols of the similar cures wrought upon the souls of men. It is impossible to find a commentator who seeks to convey spiritual teaching from the cures of lepers, who does not state the anti-type of soul-healing as clearly and unequivocally as we could wish. They state clearly and positively that Jesus can cleanse from the leprosy of sin. As leprosy is universally accepted as the type of sin, its cure must therefore be accepted as a type of the cure of sin. A large part of the miracles of Christ must have a spiritual interpretation or none at all that shall be of any spiritual profit. Happily we are not left in doubt as to this question. Jesus himself interpreted many of his miracles. (See John 6:27-64; 9:39-41; Luke 5:1-10).

Our view of the great underlying thought of the Bible—Holiness—is further substantiated by all or nearly all the grand passages that tell us the end and aim of the Bible. (See Psalms 110:1-4, 11; John 15:3; 17: 17; Eph. 5:26; 2 Tim. 3:16, 17; 2 Pet. 1:4 and others).

It may be objected that the author sees Holiness everywhere in the Scriptures, because he is determined to see it there. In reply we would say that doubtless the objector may not see it there, because he does *not wish to see it*. The Scribes and Pharisees, who were certainly as well acquainted with the text of the Old Testament as any of the divines and scholars of modern times did not recognize the portrait of Jesus of Nazareth there at all.

Still further: the great proof of the inspiration of the Scriptures is in the power and privilege of proving them true by experience, if we come candidly to God, seeking to know and do his will. The doctrines of the New Birth and the Witness of the Spirit as taught in the Scriptures, have been proved true again and again in human experience and consciousness. And the testimonies to this effect are accepted in the church today. These are the best proofs of the divinity of the Word of God.

In the same manner the doctrine of the Baptism with the Holy Ghost, a work subsequent to conversion, whereby the heart is cleansed from all sin, is just as clearly attested by the saints of all denominations of evangelical Christianity,—men and women of sober judgment, scholarly wisdom and consistent lives.

Lastly. This commentary is not written polemically, or with any desire to reflect on anybody or anything except sin and Satan. It is written to that growing body of believers whose understanding through experience of these truths has been opened to see these things: who have found through the Baptism of Perfect Love that the Bible is a new book: who have the *new version revised by the latest and best of revisers—The Holy Spirit*.

CONCERNING THE GOSPEL BY ST. MATTHEW.

Matthew wrote this gospel to the Jews to prove to them that Jesus of Nazareth was their Messiah, who had been prophesied by their prophets. Hence, he more than the other evangelists constantly refers to the Old Testament showing how Jesus of

Nazareth fulfilled the Scriptures. We find fewer references to the Old Testament or quotations from it in Mark, Luke or John, because they wrote more particularly for other purposes.

This gospel was written systematically with this end in view—Jesus the Messiah, who had come to reign as King of the Jews.

Hence, after having like all biographers shown the origin of Jesus, by giving a list of his ancestors on the human side and affirming his origin on the divine side of his nature (Ch. 1), he describes the circumstances of his birth (Ch. 2). Then he introduces his forerunner John the Baptist, who came to prepare men for his coming (Ch. 3). He then begins at once to describe his preparation for his ministry, through his baptism; with the baptism of John and the anointing of the Holy Ghost and the temptation in the wilderness (Ch. 4). Next he introduces the Sermon on the Mount in which he lays down the principles of his kingdom (Ch. 5, 6 and 7). After this he gives a record of his miracles which were the seals of his Messiahship (Ch. 8 and 9).

Then comes the commission of the twelve apostles to go out and herald his kingdom (Ch. 10).

He then commences his own preaching (Ch. 11 and 12) tour, during which he has his first fierce contest with the Pharisees, which from that time on becomes more deeply determined on both sides. The time had now come for a better understanding of the nature of his kingdom which he gives in parables (Ch. 13).

He then miraculously feeds the multitudes (Ch. 14). The Pharisees again return to him demanding his authority, and retire worsted from the contest (Ch. 15).

The time has now come to bring the truth nearer and make it clearer to his disciples (Ch. 16), and as Peter makes his notable confession of his Messiahship and deity he gave them further light and shows that he is to be the suffering Messiah, to be crucified by the leaders of the church. Lest this might dishearten them, he takes three of his disciples up into the mount and is transfigured before them while Moses and Elijah appear to confirm what he had said about his death (Ch. 17).

His disciples had now become filled with false notions of his kingdom and full of carnal ambitions which he has to rebuke severely (Ch. 18).

Again the Pharisees attack him with subtle questions to catch

him on the divorce question (Ch. 18). Having triumphed over them again he is met by those bringing to him young children whom he blesses. A young ruler comes and seeks to be his follower, but is staggered at the conditions and turns away. This prompts Peter to ask the question as to what the disciples are to have who have followed him in his career. This prompts the parable of Ch. 20, in which he shows that our rewards will not be because we have done better than others, for salvation does not consist in our superiority to others.

He now goes on his last journey to Jerusalem (Ch. 21) as a voluntary offering for the sins of the world. He is met by the multitude who give him an ovation. Again the Pharisees and scribes attack him. He replies in the parables of The Two Sons, The Wicked Husbandmen and (Ch. 22) The Wedding Feast. Now the Pharisees attack him again with the help of the Followers of Herod in a subtle question as to tribute. He sends them away worsted again. Then the Sadducees make an attack on him which he repels. A last attack is made upon him by a certain scribe as to what the great law of the Old Testament is. He comes out of the contest victorious and from that day no man dares to ask him any more questions.

He now (Ch. 23) assumes the aggressive since his enemies have retired from the attack and shows the hypocrisy of the Pharisees and pronounces a series of woes upon the Scribes and Pharisees. He tells them that their house is left desolate to them, referring to the temple. It is henceforth their house and not God's house. The disciples now (Ch. 24) call his attention to the beauty and strength of the building of the temple which he had just pronounced desolate and ask him when this desolation should take place and when would be the time of his coming and the end of the world. He explains the three questions in Ch. 24 and then gives the parables (Ch. 25) of The Ten Virgins and The Talents and then foretells the General Judgment which is to follow his coming.

Then follows the account of his anointing at Bethany (Ch. 26) and the circumstances that led to his betrayal by Judas. He then institutes the Lord's Supper as a memorial to be constantly kept for him in ages to come.

Then follows the scene of Gethsemane and his betrayal, into

the hands of his enemies, the circumstances of his trial (Ch. 26 and 27) and his crucifixion (Ch. 27) and resurrection (Ch. 28). Through all this narrative of Matthew runs the grand chief thought, Jesus the Messiah. Matthew does not intend to give all the events in the order of time but he groups them with the one central idea of proving Jesus of Nazareth to be the Messiah or KING OF THE JEWS.

The phrase KINGDOM OF HEAVEN is the key of this Gospel. This kingdom is Righteousness, Peace and Joy in the Holy Ghost. It is the kingdom of Holiness ruling the heart.

CHAPTER I.

THE HOLY MAN.

From the Human Standpoint. Vs. 1-17. From the Divine Standpoint. Vs. 18-20. His Mission. Vs. 21-25.

It is highly important that we should remember that the Scriptures were given that the man of God "may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16). Many Bible students never seem to comprehend that this is the ultimate object of the Scriptures. Jesus prayed for his disciples "sanctify them through thy truth. Thy word is truth." (John 17:17). Paul says, "Christ loved the church and gave himself for it, that he might sanctify it through the washing of water by the word." (Eph. 5:25-26). All parts of Scripture then directly or indirectly aim at the sanctification of the believer and should be studied with this thought in view. All Scripture directly or indirectly leadsto *Jesus Christ, The Holy Man*, our pattern and example, and teach directly or indirectly the heritage of holiness left by him to his brethren, the children of God. He said, "For their sakes I sanctify myself that they also might be sanctified." (John 17:19). The apostle says, "Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." (Heb. 2:11). We believe then in harmony with this, the Scripture, should be interpreted with the special thought of Jesus, the exemplar of holiness, and how we may be holy like Him, our elder brother. This is the keynote of the Scriptures.

FROM THE HUMAN STANDPOINT. Vs. 1-17.

1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias:

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

“*The book of the generation of Jesus Christ.*” Substitute the word *origin* in place of the word *generation*, and we shall get a clearer idea of what is meant.

When the biography of a noted individual is given to the world it is customary to give his pedigree. This was especially the case with the ancient Jews. Hence Matthew, who wrote his gospel especially to convince the Jews of the Messiahship of Jesus, was very particular to give a list of the ancestors of Jesus. Genealogical tables among the Jews were preserved with great care. Since the Jews knew from the prophecies that the Messiah was to be a descendant of Abraham and David, therefore in this genealogical table, Matthew is very particular in showing this great fact.

It is worthy of notice that the Greek word here translated "Generation" is "*Genesis*," the name of the first book of the Old Testament. That book gives the origin of all created things. In *Genesis* we are told of the creation of a world for the first Adam. Here we are told of the origin of the second Adam, who came to save a world wrecked by the first Adam. If Matthew had written it "The book of the origin of Jesus" he would have given only a part of the truth—the human side. If he had written "The book of the origin of Christ," it would have been only concerning the Messiah, but it would have been both partial and indefinite, but he puts both names together—Jesus Christ.

"*Jesus*." In the Hebrew language it is called Joshua. *The Joshua* of the Old Testament and *Jesus* of the New Testament are the same name. Joshua is an abbreviation of the Hebrew word, Hoshea. It means "help," "deliverer." Dr Whedon says, "Our Lord was so named by express command of the angel; (vs. 21), first to indicate that he was the Saviour from sin; and second, to show that he was the antitype of Joshua, his type." Here we have one of the many proofs that Canaan was a type of the second work of grace—the experience of deliverance from all sin—in this life, for we are taught that just as the Old Testament Joshua delivered the people of God into Canaan, so Jesus (the New Testament Joshua) delivers us not from hell primarily or into heaven but *from our sins*. Just as Joshua established Israel in Canaan, so Jesus establishes his people "in holiness and righteousness before him all the days of our life."

"*Christ*" means, *Anointed*. It signified to the Jews the same as *Messiah*, which is the same word in Hebrew. Jesus was the *Anointed, Messiah, Christas*—all three words meaning the same. Prophets, priests and kings were anointed anciently for their special office. Jesus combined in himself all three offices. He is our *Prophet*, because he declares the will of God, and shows to us the way to heaven. He is our *Priest* who has made a sacrifice of himself for our sins. He is our *King*, whose laws we are to obey. This then is *The Book of the Origin of Jesus, the Anointed One*. He was anointed immediately *after* his baptism by John. This shows that baptism and anointing are not the same. He was *baptized* with water and anointed with the Holy

Spirit. It nowhere in the New Testament says that he was baptized with the Spirit. The definition of baptism is *cleansing*. Jesus needed no cleansing. He was anointed for his life-work, as prophet, priest and king. He said when he stood up in Nazareth in the synagogue on the Sabbath day (Luke 4:18) that he had been anointed with the Spirit. (See also Acts 4:27 and 10:38).

We have seen that the word Christian means Christed or anointed. He is a Christian who, like his Master, is anointed with the Holy Ghost, and is thus empowered to go forth to do good to men.

The genealogical table of the ancestors of Jesus begins with verse 2 and closes with verse 17. The word "*generation*" in verse 17 is not the same Greek word used in verse 1 and translated "*generation*." There it is a Greek word meaning origin. Here it means a generation as a class of individuals, making a step in a genealogical table. These sixteen verses (vs. 2-17) are divided into three groups of fourteen generations each. This threefold division marks the three epochs of the rise, decline and fall of the Jewish nation. They have been called "The morning, noon and evening of Jewish history."

St Luke also gives the genealogy of Jesus (Luke 3:23-38). There are some differences in the two tables. Matthew probably gives the genealogy of Joseph and Luke gives the genealogy of Mary. Undoubtedly Matthew took his table from the public registry, as it was the custom of the Jews to have their pedigree recorded. If there had been any real discrepancy, we should have had it pointed out, for many of the enemies of Christianity at the time the gospels were first published were very keen intellectually, and well posted on such matters. But not a word of objection was ever raised. Matthew copied from the family genealogical tables as he found them. He did not make the tables. He proved the origin of Jesus, to the Jews from their own tables.

It was necessary to prove that Jesus descended from the royal line of Abraham and David, in order to convince the Jews of his Messiahship. But the book has also a larger scope. He was greater than a Saviour of and for the Jews. This book was also written to tell all mankind that he came to set them free from sin—to make them holy.

This holy being originated on the human side, from sinful, human nature. The harlots, Rahab, Thamar and Bathsheba were among his ancestors. He sprang from our fallen human nature. God made the pattern, the model holy man from unholy human nature. He is still making saints from sinful human nature. He was "made in the likeness of sinful flesh." "He took not on him the nature of angels; but he took on him the seed of Abraham." A sinless being, born of sinful human nature, once walked this earth.

If God could do this in the absolute sense in the person of his only begotten Son, can he not in a derived sense make us, his adopted sons, holy? A holy being in the likeness of man! What was it for, but to teach us, that we too may be holy through the same divine power? "Wherefore he that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren." Some have taught that sin is inherent in our bodies and therefore the body is sinful. But Jesus was absolutely holy and yet had a body of flesh and blood like ours. He dwelt in a body that was subject to weariness, hunger, thirst and pain. This fact explodes the fallacy of sin in the body. The theory that we cannot be holy in the body is not true as far as the question of the sinfulness of the body is concerned. Matter has no moral quality.

FROM THE DIVINE STANDPOINT. Vs. 18-20.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

"*With Child of the Holy Ghost.*" So debased have mankind become by sin that it is well nigh impossible for multitudes to talk or think of the mysteries of birth and life without evil suggestions coming to their minds. Dr. Whedon says, "We are to understand simply that divine power was imparted to the human

person of the virgin from which a person of perfect holiness should be conceived and born, blending the divine and human natures. From this whole matter all but the truly impious and profane will banish every impure and gross thought." We cannot understand the mysteries of natural birth so we need must stagger at the mystery of the supernatural birth. We live, alas! in a day when the virgin birth is denied in some portions of what has been known as the evangelical church. To deny the virgin birth is to deny the supernatural in religion. If we accept the supernatural in religion there is no difficulty in accepting the doctrine of *The Incarnation*. It was prophesied in Eden thus, "The seed of the woman shall bruise the serpent's head." His miracles and teachings prove his supernatural personality.

"*Joseph, her husband being a just man.*" Among the Jews betrothal was looked upon as sacred as marriage and the betrothed were looked upon as husband and wife. Joseph was unwilling to allow what he considered wrong to pass by unnoticed, and yet he was a kind hearted man, who did not wish to drag her into court to face a charge of sin according to the custom. (See Deut. 22:24). He simply proposed to get out a writing of divorcement. Mary is an example of entire consecration, such as has rarely been heard of in the Christian church. She was willing to be called a bad woman. When the announcement was made that she was to be the mother of Jesus, she merely replied, "Behold the handmaiden of the Lord; be it unto me according to thy word." What a pitiful sight to see so many professed Christians who can not endure one little bit of ostracism or persecution for Christ's sake. Mary gave up her good name. What a fuss we make in our day about attacks upon our reputation! How much do we know of real consecration!

The Roman Catholic church teaches the perpetual virginity of Mary; that is, that she had no more children. This is a mere sentiment. The Scriptures indicate the opposite. (See Matt. 13:55-56).

The Scripture nowhere tells us to worship Mary. But little is said about her in the gospels. She is mentioned only once in the Book of Acts (and that incidentally. Acts 1:14) and *not at all* in the epistles. Had she been at all necessary in the salvation

of souls, as a mediator, she would certainly have been mentioned by St. Paul, who thoroughly explains the plan of salvation in his epistles. Such a thing as worshipping her was never known until the fifth century. She was a good woman, but so weak that she could not comprehend her Son, as seen when she found him in the temple, at the age of twelve, at the wedding feast of Cana, and when she urged him to leave the crowds and retire to his home.

“*The angel of the Lord appeared.*” There had been no angelic appearances for 400 years until the appearance of an angel to Zacharias (Luke 1:11) and Mary (Luke 1:26).

HIS MISSION. Vs. 21-25.

21 And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name Jesus.

Joseph was instructed what to name him and why. “*Thou shalt call his name Jesus for he shall save his people from their sins.*” Names in those days stood for something. They were not given as with us just because they were euphonious or looked well when written. His mission was to save his people. The holy Jesus came to save his people from their sins. The modern holiness movement is in co-operation with the mission of Jesus and is seeking to help him in his mission of saving his people from their sins. *The ministry of Jesus was exclusively to the church.* When his church was entirely sanctified at Pentecost, then and not until then did he send them out to save the outside world. He saves from sin by making us his people, and then sanctifying us from inbred sin.

It has been said, “What’s in a name? A rose would smell as sweet by any other name.” There is a great deal in a name. The names of Newton and Copernicus speak of astronomy. The

names of Washington and Lincoln of liberty, but the name of Jesus is the only name that speaks of salvation. It says very little of his coming to save from hell or punishment. It is a greater salvation than that. He came to save from sin itself, which is the cause of hell and punishment. (See John 1:29 and 36; Titus 2:14; Eph. 5:25-26; Heb. 13:12; 1 John 3:8). The greater includes the less. Albert Barnes says, "This is the great business of Jesus in coming and dying. It is not to save men in their sins, but from their sins. Sinners could not be happy in heaven. It would be a place of wretchedness to the guilty. The design of Jesus therefore was to save from sin by dying to make an atonement (Titus 2:14); and second, by renewing the heart, and purifying the soul, and preparing his people for a pure and holy heaven. And from this we may learn, 1st. That Jesus had a design in coming into the world; he came to save his people: and that design will surely be accomplished. It is impossible that in any part it should fail. 2d. We have no evidence that we are his people unless we are saved from the power and dominion of sin. A mere profession of being his people will not answer. Unless we give up our sins, the pride, pomp and pleasures of this world, and all our lusts, and crimes we have no evidence that we are the children of God. It is impossible that we should be Christians if we indulge in sin and live in the practice of any known iniquity. 3d. That all professing Christians might feel that there is no salvation unless it is from sin, and that they can never be admitted into a holy heaven hereafter unless they are made pure, by the blood of Jesus, here." Adam Clarke says, "This shall be his great business in the world: the great errand on which he has come:, viz.: to make an atonement for, and to destroy sin: deliverance from all the power, guilt and pollution of sin, is the privilege of every believer in Christ Jesus. Less than this is not spoken of in the Gospel: and less than this would be unbecoming the Gospel. The perfection of the Gospel system is not that it makes allowance for sin but that it makes atonement for it:—not that it tolerates sin but that it destroys it."

Emmanuel. It is Immanuel in the quoted portion of Isaiah (Ch. 7:14). It is the same word and means the same thing. Thus we have here three titles or names: *Jesus*, *Christ* and *Em-*

manuel. Jesus-Saviour: Christ—the anointed One: Emmanuel—God with us. These three names express all the offices of Christ in our salvation. He is our anointed high priest who has come to save us from all sin, who is with us in all places wherever we go to help and keep us from all sin; he forgives the sins of the past, saves us from present sin and will “present us faultless before the throne of his Father with exceeding joy.” God has always desired to dwell with man. In the Old Dispensation he dwelt among them in the pillar and cloud and in the Shechinah; later in the person of Christ and now in the indwelling of the Holy Spirit.

“A virgin shall be with child.” This had been predicted in Eden thus, “the seed of the woman shall bruise the serpent’s head.” But the more particular prophecy here mentioned is taken from Isaiah 7:14. It was uttered 740 years before Christ by Isaiah when the land of Judea was threatened with invasion from the united armies of Syria and Israel, in the days of Ahaz, king of Judah. Ahaz in his alarm was about to call in other kings to help him, but God sent Isaiah the prophet to tell him to ask a sign from the Lord or, in other words, to ask God to help him. But he had no confidence in God and refused to do it. Isaiah then told him that God would himself give a pledge or sign that he would deliver the land. The Lord gave a sign. The sign was that a virgin should bear a son and the land would be forsaken by the kings of Syria and Israel before the son had arrived at years of discretion. This sign was not merely for Ahaz but for all the Jews of all ages—a standing sign.

CHAPTER II.

CARNALITY OPPOSES HOLINESS.

Holiness is Contrary to Mere Human Notions. Vs. 1. Holiness is Attractive to the Unprejudiced, Unsaved World. Vs. 1-2. Holiness Draws the Opposition of the Carnal Mind. Vs. 3-4. Carnality Hinders Spiritual Vision. Vs. 5-6. Subterfuges Used to Destroy Holiness. Vs. 7-9. In Every Age There Have Been a Few Who Appreciated the Value of Holiness. Vs. 10-11. God is on the Side of Holiness. Vs. 12-15. Cruelty of the Carnal Mind. Vs. 16-18. Holiness May be Hid for a Time but God Brings it to Sight Again. Vs. 19-23.

HOLINESS IS CONTRARY TO MERE HUMAN NOTIONS.

Vs. 1.

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

The exact day of the birth of Jesus is unknown. The 25th of December is an arbitrary date set apart by the church fathers as the day to celebrate his birth, in accordance with the custom among the ancients of celebrating the birth of great personages. Had men been able to pierce the veil of the future, and see what his birth meant to the world, the day would have been carefully noted. However it is not so important to know the date of his birth as to know the fact that *he was born*. It was not until the sixth century that the authorities began to fix the date of the Christian era, and they fixed it four years or more too late. Jesus was born about four years earlier than our chronology gives it. Add four years to the one in which you are now living and you will have it approximately correct.

Jesus was born in Bethlehem of Judea, five miles south of Jerusalem. The phrase "of Judea" is added to distinguish it

from another Bethlehem which was located in Zebulon, near the sea of Galilee. Bethlehem was the birthplace of David also and the place where he was anointed king. It signifies "*The house of bread*," because of its exceedingly fertile soil. He who was the real *bread of life*, entered this world at this place. It was well named.

This was "*in the days of Herod, the king*," called *Herod the Great*. He was a native of Idumea and was appointed king over Judea, by the Romans. Secular history characterizes him as a cruel and blood-thirsty wretch.

The manner in which Jesus came was entirely contrary to the notions of the carnal human heart. "He came unto his own and his own received him not." Instead of coming with spectacular pomp and splendor, as Eastern potentates usually came into their kingdoms, he came through the manger of a stable in the humble town of Bethlehem. This was a mark of the humiliation he took upon himself. Holiness is humility, and humility in its purest form is seen in its Great Exemplar, Jesus. They who think holiness consists only of rhapsodies and ecstatic visions are grievously mistaken. It is in the very depths of humility. Holiness, like its Master, does not come according to the notions of the carnal mind at all. The great, high and lofty of this world have nothing but contempt to bestow upon it.

When they see it, they criticise, ostracise and look upon it as wretched fanaticism. He who embraces it, like the Master, must be willing to brave the scorn of the carnal who have so little spirituality that they do not know holiness when they see it. The same classes have the same scorn for holiness as when it came in Bethlehem, in human form. It is best it should be thus. If holiness were popular with kings, ecclesiastics and those in high places of earth, we would seek it because of its popularity, but those who get it seek it for its own sake. They must have it at any cost. They had rather have it than popularity with the sinful, carnal mind. Let us therefore with Moses rejoice that we have "esteemed the reproach of Christ greater riches than" all the emoluments and favors that can be bestowed by the carnal mind or the world. A popular holiness is not the holiness that Jesus brought to earth. The offence of Jesus and his cross will never cease.

HOLINESS IS ATTRACTIVE TO THE UNPREJUDICED,
UNSAVED WORLD. Vs. 1-2.

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Just after the birth of Jesus—probably some months—a company of wise men came to Jerusalem from Persia or Arabia. It is not known how many there were. Tradition says they were three kings. Their object was to worship the new born King of the Jews. The Greek text calls them *Magoi*, from which we get our modern word *Magician*. We read of Magicians of the courts of Pharaoh, and Nebuchadnezzar. Daniel became one of these *Magoi* in the court of Belshazzar. No doubt these men were honest seekers after the truth. There was at this time a general expectation throughout the world of the coming of some great personage. Confucius, of China and Zoroaster, founder of the reformed religion of Persia, as well as some of the Roman writers had foretold it. They probably had obtained this from the Jews who had carried everywhere their faith founded upon the prophecies uttered by Daniel *while a captive in Chaldea*. No doubt God had impressed these truths of the coming Messiah upon the heathen world by this means.

God led them by a star, to the land of Judea. The ancients believed that any particular bright star in the heavens indicated the birth of some child, who was to be a great personage. God led them according to the star-light, in which they believed, to the greater light of the Sun of Righteousness. He ever leads sincere souls from their present light to the greater light. All light honestly followed leads to Jesus, "The Light of the World." He leads the *honest* astronomer and scientist, as truly as the humble shepherds, to Christ.

There has been a good deal of conjecture as to the nature of this star. Some have thought that it was a new star, created at this time. Others have thought that it was a conjunction of the planets; others have supposed that it was a meteor or comet; and still others have regarded it as a miraculous light. We think the last supposition, the best, for this star led these men westward and stood over the place of his residence, and in this respect

it certainly was miraculous. They came to worship him, not in the sense in which we worship God, but to do honor to him, as a king, by prostrating themselves before him and presenting him gifts. They hardly understood the nature of worship in the Bible sense.

Here was indeed a marvel: men coming from a great distance to do homage to the Messiah, whom his own church, with inspired prophecy in their hands, knew nothing of and cared less about knowing. No wonder Jesus said, "Many shall come from the East and the West and shall sit down in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth."

There is an innate desire for holiness of heart born in every man. There are no more zealous seekers for holiness than among the heathen today. See what men are inflicting on themselves in India today in the vain endeavor to purify their souls. We have no doubt these wise men were moved by this impulse. It was joy to the wise men to seek and find Jesus, even if they did not understand clearly their motive in seeking him.

The world today do not oppose holiness as bitterly as back-slidden ecclesiastics. The world often say "if we were to be a Christian that would be the kind we would be." Common sense teaches men that the religion of Jesus should make us holy.

HOLINESS DRAWS OUT THE OPPOSITION OF THE CARNAL MIND. Vs. 3-4.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

It is singular how the same event will differently affect different people. While the first advent was a joy to the wise men, it was a source of disturbance to Herod and all Jerusalem. His second advent will be a joy to some and a terror to others, according to each one's character. So Herod called together the *chief priests and scribes*. This was undoubtedly that body known as the Sanhedrim, the chief legislative body of the Jews. It was composed of seventy-one members. This was the same council that

sentenced Jesus to death later. Herod demanded of them where the Messiah would be born. Herod and all Jerusalem in distress because a little babe had come to Bethlehem! They were afraid some sect or party might advance him as king and there would be a revolution in the government. This was the ostensible reason. But the real reason was Satan knew what the birth of that child meant to his kingdom. He stirred up the carnal mind in Herod and the ecclesiasticism of the day to destroy the holy child Jesus. Peter and John tell us this in their prayer after being released from the council, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." (Acts 4:27.) As sure as there is a God, there is a devil; as certain as there is a Christ, there is also a Beelzebub; as true as there is a heaven, there is also a hell; as certain as there is holiness, there is also sin; as sure as there is the mind of Christ there is also the carnal mind; as really as holiness comes to this world incarnate, the carnal mind is incarnate in Herod and a backslidden ecclesiasticism to destroy it if possible. It is so today. Holiness work and workers are opposed. As sure as the Christ life comes into your heart by the new birth, so sure will you find the old Herod of inbred sin there seeking to destroy your spiritual life. That is the cause of the up and down life of so many; the "prone to wander" experience. Paul says "the Spirit lusteth against the flesh and the flesh against the Spirit." It is the battle with the carnal mind which every believer has felt before he was entirely sanctified. The carnal mind is always against holiness. The opposition that the holiness movement receives proves the existence of the carnal mind. No other cause is so opposed. *Holiness makes trouble for sin.* This little babe was a troubler in Israel. It is astonishing how the littlest and most feeble who are in anyway identified with holiness make trouble in an unholy ecclesiasticism. One little professor of holiness in a worldly church will give more sleepless night hours to the preacher and cause more uneasiness and even anger in an official board than scores of members, who, by their attendance on the theatre and the dance, are breaking their solemn church vows every week. Those who profess and live and advocate holiness in many churches are called "Troublers in

Israel," just as Elijah was considered by Ahab, the wicked king. Enoch, Jeremiah, John the Baptist, Stephen, (the man filled with the Holy Ghost), Jesus, the sinless, and multitudes in the common walks of life have been lights in the world, but were despised because their brightness condemned the spotted characters upon whom they shone. A straight stick reflects by its very appearance upon the crooked sticks all about it. A straight man is a reproach to those who love to be crooked. "Men love darkness rather than light because their deeds are evil." It is a trouble to sin, to have holiness in its vicinity.

CARNALITY HINDERS SPIRITUAL VISION. Vs. 5-6.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

The scribes quoted to Herod from the prophet Micah (Chap. 5:2) a passage showing that the Messiah would be born in Bethlehem of Judea. This was the very council that afterwards condemned him to death. They here bring forth one of the great proof texts of his Messiahship, viz.: that he fulfilled this prophecy of Micah uttered seven hundred years before. They thus gave acknowledgement to his lowly birth in "*Bethlehem in Juda, least among the princes of Juda.*" The heads of the families of the nation were called princes. It is a sad thing to be like these students of the Scriptures, who failed to see the principal theme of their Scriptures—Jesus, the Christ. And there are thousands of Bible scholars today, well instructed in the topography, geography, customs and morals of the Bible, who are as blind, in failing to see what Jesus came to do—to "destroy the works of the devil." The real inner spiritual meaning of the Scriptures must be spiritually discerned. Sin in the heart hinders spiritual vision. Ecclesiastics, doctors of divinity and learned men are, many of them, as blind to holiness in the Word of God, as were the great Bible scholars of Jesus' day in seeing him. Like the scribes and Pharisees, they have their way of explaining it away. The Bible generally has been interpreted in the interests of sin

rather than holiness. Men have insisted on sin as an experience but have held up holiness as an idealistic, visionary, indefinite thing of no present realization. Satan's power has been held up as actually greater than the power of Jesus to save from the works of the devil.

SUBTERFUGES USED TO DESTROY HOLINESS. Vs. 7-9.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

Herod having learned the place where Jesus was born, now concocted a scheme to kill him. He believed the Bible, but purposed to violate one of its great commands—"Thou shalt not kill." Thousands like him believe the Bible and disobey it. Their damnation will be great because they sin against great light. To all intents and purposes Herod was a murderer of Jesus. All he lacked was the opportunity. The wise men went to Herod; (the wrong person) to find Jesus. It is a sad fact that Jesus is not found in the high places of earth. He and his holiness are not popular there. The wise men following their light—the star—will have a better reckoning in the Judgment than Herod and the Sanhedrim who had the Scriptures, and therefore had greater guilt. Herod gave as his reason for wishing to know where the child was "that I may come and worship him also." His real reason was that he might kill him. Jesus was finally killed under the false charge that he was a blasphemer. The real reason was because the chief priests and scribes hated him because he won the affections of the people away from themselves. Stephen was condemned and killed under the false charge of blasphemy. Usually when holy people are condemned it is because their holiness is obnoxious to the carnal mind, and hence some false charge is raised to conceal the real reason. It is the old battle of the carnal mind.

IN EVERY AGE THERE HAVE BEEN A FEW WHO APPRECIATED THE VALUE OF HOLINESS. Vs. 10-11.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

The wise men had lost the light of the star because, instead of following it, they stopped to inquire of ungodly ecclesiastics (a lesson for us). But when they left the presence of the king the star re-appeared, which led them to the house where the young child was. The multitudes who had gathered to be enrolled on the tax-list (Luke 2:1-7) had dispersed and Mary had taken the child from the stable to the house. The wise men fell down and offered him the costly gifts usually bestowed on royalty in those days—"gold and frankincense and myrrh." These riches came providentially, for Joseph and Mary would need them for their subsistence in their sojourn in Egypt shortly after this.

The wise men came joyfully to worship Jesus and yielded him their costly gifts. There have been a few in every dispensation, who have yielded their best to Jesus; and have felt it a joy to do so; they have recognized the beauty of holiness and have gladly acknowledged it, but like the wise men, they have been few in number.

GOD IS ON THE SIDE OF HOLINESS. Vs. 12-15.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

The plottings of the wicked against Jesus and his holy cause can

never succeed only as far as God permits, and he permits only as far as in the end shall further advance his glory. God, the Father, was watching over the infant Jesus, whose preservation was so essential to the salvation of the human race. Had he been slain at this time holiness would have forever been extinct in all the earth.

God warned the wise men in a dream, concerning the purpose of Herod. They were *wise* indeed, for they never went back to Herod, but went home another way. So he did not find out from them where the young child was. And when they had departed, the angel of the Lord appeared in a dream to Joseph and told him to set off for Egypt at once for Herod had determined to kill the young child. There is such a thing as anticipatory grace, preparing God's people in advance for coming trouble. God still watches over the cause of holiness, with as jealous care as he did over its great Exemplar in his infant days. This is the reason it has not been wiped off the face of the earth. Any other cause would have perished long ago had it received the same treatment from wicked men and a backslidden church. Let us be encouraged, for the God, who turned aside the wise men, and gave warning to Joseph is caring for holiness, which Jesus came to establish upon earth, and God is mightier than all adversaries.

THE CRUELTY OF THE CARNAL MIND. Vs. 16-18.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

The cruelty of the natural heart of man is seen in Herod who caused the slaughter of scores of innocent babes. There is nothing too fiendish for man to do. These infants were the first Christian martyrs. Men prate about the natural goodness of man, but there is nothing so wicked and cruel as the human heart. It

and God will have them to the end, for the very last part of the Bible says, "Let him that is holy be holy still."

The men whom God has used in the great spiritual crises of the world have been holy men. No man is qualified for the ministry until he is "filled with the Spirit," and no man is properly qualified for the duties of life, be he minister or layman unless he be thus endowed. What John and a few others enjoyed under the Old Dispensation is now available to all. It is not only a privilege but it is made a duty (Eph. 5:18.), just as truly as obedience to the ten commandments.

John came preaching, that is, like a herald announcing the coming kingdom of heaven. Preaching is heralding or "telling" the story of Jesus who will come and set up his kingdom in the hearts of those who turn from sin.

He came thus preaching in the wilderness (the thinly settled country near the river Jordan) of Judea.

His message was a stern command to a backslidden church to repent. Elijah, John and Jesus were evangelists to *the church*. There is much disparagement of evangelism to the church in these days, especially holiness evangelism. John was a holiness evangelist, telling the church of Jesus who should baptize all proper candidates, with the Holy Ghost and fire. Holiness evangelism is therefore duly accredited of God.

THE DOUBLE MESSAGE OF HIS MINISTRY: JUSTIFICATION AND REGENERATION. Vs. 2-10.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

His stern command was *Repent*. The word, *repent* here means in the Greek, to *perceive afterwards*; hence to change one's mind. It means after one has been convinced of the folly and heinousness of sin he changes his mind towards it, in the sense that he abandons it. This Greek word does not mean sorrow. Repentance is accompanied by sorrow, but mere sorrow for sin is not repentance. Many, like the prodigal, have been sorry for their sins, but like him they repented only when they forsook sin and confessed it. He gives the reason why they should repent thus, "for the kingdom of heaven is at hand." The phrase "Kingdom of heaven" is used only by Matthew. Mark uses the phrase "Kingdom of God." Albert Barnes thinks "the reign of heaven" would be a better translation. There are two departments of the kingdom of heaven—the kingdom of grace here and glory above. Wherever the will of God is done, there is the kingdom of heaven. The Jews made the mistake in supposing that it was a temporal, political kingdom, that the Messiah should set up. Jesus told them in one place that it is a spiritual kingdom; "the kingdom of heaven is within you." He told Pilate "my kingdom is not of this world."

John came to tell this corrupt people that if they would forsake their sins, they should enter this spiritual kingdom. John and Jesus began their ministry by preaching repentance to a corrupt church. Often the professed church needs the message of repentance before the higher doctrines can be preached.

Repentance then is the condition of entrance into the kingdom of God. There never has been any other way in and never will be. *And when the ministry cease preaching repentance and the membership of the church increases at the same time, it means an unconverted church.*

Matthew here tells us that John fulfilled the prophecy of Isaiah (Esaias is the Greek form of the name Isaiah) Ch. 40:3. "The voice of one crying in the wilderness." John was a voice. Truth

has to be voiced. It is not enough to print it or write it. *And voiced too by a holy man. A sermon is more than words. It is the expression of the personality of a holy man.* Therefore all preachers should be holy, otherwise the truth will be shorn of its power and be weak. The people suffer and are robbed of what is due them if the ministry are not holy. And no eloquence, learning or education can compensate for that lack. We owe it to the people that we be holy as preachers and teachers. His message was "Prepare ye the way of the Lord, make his paths straight." It was customary in Eastern countries when a king was coming to straighten the roads, fill up the valleys and level the hills. Repentance does this. John's very appearance taught repentance. His retirement from the world into the wilderness showed that he would not be a partaker of the great corruption of the times. His loose garments made of the long shaggy hair of the camel and belted with a leather girdle indicated, as such garments did in that day, austerity and severity towards the luxuries of sin, and his food of locusts, which is still an article of food in that country indicated abstinence and fasting.

Character can not be hid. A holy man like John may be in the wilderness, but people will find it out. And so they did. The whole country came to his preaching. It was a genuine revival. Men genuinely repented and were baptized of him in the river Jordan, confessing their sins.

Among others who came were Pharisees and Sadducees. The Pharisees were a sect among the Jews who affected piety superior to that of the rest of the people. The word Pharisee means, *separate*; about the same as *consecrated*. There is no doubt that at one time they were a pure people, but they degenerated. This sect arose as a protest against heathen customs which had crept in among the Jews. After a time instead of remaining separate and pure they became corrupt, relying on their past experience. This has been the history of many sects and churches since their day. History ever repeats itself. They were the worst foes with whom Jesus had to contend. Pharisaism is the worst foe of holiness, Lyman Abbott says, "It is hardly too much to say that the spirit of Pharisaism has continued to be in all ages the most dangerous and deadly enemy of Christianity, even when it has as-

sumed the name and pretended to revere the memory of Jesus Christ.”

The Sadducees were the infidels and materialists of that day. They denied the existence of the soul after death and rejected all the Old Testament except the Pentateuch. They opposed Jesus in his ministry. They evidently came to John's preaching out of motives of inquiry or curiosity. They were not baptized by him. They rejected the light. (Matt. 21:32.)

John rebuked both classes and likened them to vipers. Rebuke is sometimes necessary. We are commanded to “exhort, rebuke with all longsuffering and doctrine.” He asked them the question: “Who hath warned you to flee from the wrath to come?” John, without doubt, was preaching the wrath of God that was about to come on Jerusalem, and also the destruction of impenitent men at the final judgment. They thought because they were members of the Jewish church, that is, had Abraham for their father, therefore they would be saved from the wrath to come. Many are making the same sad mistake today, thinking church membership will save them. John assures them that to escape the wrath to come they must have a genuine repentance. He makes no allowance for a sinning religion, so popular in some modern ecclesiastical circles.

He then warned them that justice was delayed a while longer. Just as a woodsman lays his axe up against the tree while he takes off his coat, preparatory to chopping it down, so God has suspended judgment a little while, waiting for them to repent. God gives nations and individuals plenty of opportunity to be saved, if they will, *but the time comes when probation ceases.*

John preached the doctrines of conversion. The word *conversion* means literally *turning about*. It is a complex term and includes justification, regeneration, repentance, faith and the witness of the Spirit. These are all experienced when a man is “converted.” A true Gospel preacher declares all these doctrines in his preaching. No preacher of the Gospel declares them any more plainly today than did John in his six months' ministry in the wilderness. We shall show this, and therefore be compelled to believe that John preached the first degree of salvation, just as preachers do today.

He preached repentance (Verse 2). It was genuine repentance

for he required them to bring forth appropriate fruits in their lives (Verse 8 and Luke 3:8). He preached confession of sins, and the record is that the people confessed their sins (vs. 6). He preached justification, which is the pardon or remission of sins (See Luke 1:77; Mark 1:4). He taught faith in Jesus as necessary to salvation. See John 3:36, where it will be seen that John the Baptist is talking. Also see Acts 19:4. He also preached the doctrine of regeneration or eternal life as a present possession in this life (John 3:36). He also taught assurance of sins forgiven (Luke 1:77). There is no phase of conversion that was not brought out in John's preaching. Multitudes came from all quarters, yielded to the truth and were baptized with water as a confession of having received the experience that John preached. *He preached the first degree of salvation.*

THE DOUBLE MESSAGE OF HIS MINISTRY—ENTIRE SANCTIFICATION. Vs. 11-12.

11 I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

John was a genuine gospel preacher. He not only preached justification and regeneration, which are the experiences obtained at conversion, but he went further, he preached entire sanctification. (Let us say in passing that we use the term experience in reference to justification in a restricted sense, for lack of a better word.) John preached entire sanctification as an experience beyond and after conversion. He said to those whom he had already baptized "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I. . . . He shall baptize you with the Holy Ghost and with fire." Here he teaches *another baptism*.

They had been baptized with water, and by the symbol of water expressed the fact that they had forsaken their sinful acts, for the word baptism means *cleansing*. John tells them that Jesus would baptize them with the Holy Ghost, symbolized not by water, but by fire. Fire is another cleanser. It can go deeper than water. Water baptism signified a clean outward life. Now the Holy

Ghost would, like fire, cleanse (or baptize) the inward sinfulness entirely out of them. This is what John Wesley styles "the second blessing properly so called." This was fulfilled at Pentecost, when cloven tongues like as of fire rested upon them and Peter declared (Acts 15:9) that their hearts were purified.

Some sincere people, who are not familiar with the laws of language have fallen into grievous error at this point and have supposed that a third blessing is taught here—a fire blessing—because John said "with the Holy Ghost and fire." Those who understand the figures of rhetoric will never make such a blunder. This is what is called in rhetoric, *Hendiadys*. It means in Greek, "one by two." It means the same idea expressed by two words. Webster in his unabridged dictionary gives it, this definition, "A figure in which the idea is expressed by two nouns connected by *and*, instead of by a noun and a limiting adjective; as we drink from *cups and gold*, for *golden cups*." It is the same as if John had said, He shall baptize you with the *fiery baptism of the Holy Ghost*. Just as when Jesus told Nicodemus "except a man be born of water and the Spirit, he can not see the kingdom of God," he did not mean two births—one of water and the other of the Spirit, but he meant that water was the symbol of the Spirit's work in the new birth.

It will be seen then that these two experiences justification and entire sanctification, are not received at one and the same time, for Jesus speaking to his disciples, who had received the baptism of John, said nearly three years later "John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence" (Acts 1:5).

JESUS CAME TO PURGE HIS CHURCH. Vs. 12.

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

John alludes to the ancient method of winnowing grain. The chaff was fanned out of the wheat; and then burned up. In like manner Jesus will make a separation in his church. Those who seek to be baptized with the fiery baptism that destroys sin will

be gathered into his garner. Those who refuse to be saved from all sin will be destroyed. It is holiness or Hell. God is still making the separation in his church between those who seek and obtain a pure heart and those who seek to keep the old man alive, and love sin so much they refuse to be cleansed from it. He will burn up sin or he will burn up us. Which will we have—holiness or hell?

JESUS ILLUSTRATES THE NEED OF HIS CHURCH—THE DIVINE ANOINTING AND TESTIMONY. Vs. 13-17.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now; for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Was Jesus baptized in the same sense and for the same reason, as is the Christian believer? We say, No. He had committed no sin and therefore needed no baptism for the remission or forgiveness of sins. He needed no regeneration as sinners do. His baptism was a part of his ordination to the priesthood which he now entered at the age of 30—the required age to enter the priesthood (Luke 3:23). Washing with water was a part of the ceremony required in being ordained to the priesthood. Exodus 29: 1-35 and Leviticus 8:1-36 tell us that the priest was washed with water, which symbolized and was a public renunciation of sin, and then he was anointed with oil, which was emblematic of the anointing with the Holy Spirit. So Jesus was about to enter upon his public ministry as a priest, and by his baptism publicly renounced sin, and then was really anointed with the Holy Spirit. Read Numbers Ch. 4: verses 3, 35, 39, 43, 47. As John was about laying down his work to be succeeded by Jesus, this was a public declaration that Jesus was to continue the work begun by John,

showing that John and Jesus were in harmony in their office work. While the anointing with oil was substituted by the anointing of the Spirit, which the anointing with oil, under the Old Dispensation, typified. It was his ordination for the office of priest. Jesus was not baptized with the Holy Spirit as some teach, for baptism means cleansing. He had no sins to be forgiven and no sinful nature from which to be cleansed. He was anointed for service (See Luke 4:18; Acts 4:27; 10:38). Jesus was praying when the Holy Spirit came upon Him. He prayed on all the important occasions of his life.

The Christian is a priest (Rev. 1:5-6). He is called by many different names in the Bible—salt, light, a witness, etc.—but the term priest combines them all. We are priests to mediate between man and God; to pray this lost world home to God, and to prevail on this lost world to seek God, and we too need to be anointed with the Holy Spirit to qualify us for our work. St. John says the church of his day had this anointing (1 John 2:27). We too need the testimony that we belong to God and are his sons. No man can do work for God with confidence who is not fully equipped, furnished with power, and persuaded that he belongs to God alone. To sum up the chapter: *the holy man's business is to prepare the way and introduce Jesus to mankind.*

CHAPTER IV.

HOLY PEOPLE ARE TEMPTED.

The Threefold Temptations Peculiar to Those Who Are Entirely Sanctified. Vs. 1-11. Tested by Temptation Holy People Are Fitted to Shine. Vs. 12-16. Repentance, the Foundation of Holiness, Must be Preached by Holiness Preachers. Vs. 17. The Object of a Holy Ministry—to Save Men. Vs. 18-22. Holiness is Full of Good Works and Sheds Forth a Hallowed Influence. Vs. 23-25.

THE THREEFOLD TEMPTATIONS PECULIAR TO THOSE WHO ARE ENTIRELY SANCTIFIED. Vs. 1-11.

1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is

written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

Jesus, being now publicly set apart for his life work, exemplifies the preacher of holiness and the holy way. The first thing He met was severe temptation. Great blessings are usually followed by great temptations. God intends after He has given us great grace to allow it to be developed by great tests just as in nature he develops the hardy oak by the fierce blast of the storm which not only proves its strength but causes it to root deeper. It takes great temptation as well as great grace to make a great preacher. It requires great trials as well as great grace to make eminent saints. "Blessed is the man that endureth temptation." Yet how few appreciate their blessedness while the temptation is going on! Every reform and every true reformer in the church has been opposed by Satan, with good reason, for true spiritual work means the subversion of the kingdom of Satan. The latter never antagonizes spurious religion. How much Satan saw in Jesus of Nazareth, or whether he realized at this time that Jesus was divine we do not pretend to say. But he had tested all the great religious leaders of the past—Abraham, Moses, Elijah, David and others, and some had gone down under his temptations. Now he tries his assaults upon the Son of God. How could he tempt Jesus? We do not know how to answer this. How he tempts and overthrows eminent saints sometimes, who have been blessed of God in the past we do not understand. There are many facts too profound for us to understand.

Did he really take Jesus to a pinnacle of the temple or to a high mountain? or did he take him there in imagination only? Commentators are not agreed on this. But of one thing we are certain; the temptations were just as real to the soul of Jesus as if he had. There is just as surely a Satan—a person—as there is a Christ. Both are mentioned in Scripture. Jesus came "to destroy the works of the devil," which are sin and sins. And here the contest begins.

It was a phase of the old conflict of the ages, between sin and holiness, that is still going on. The first Adam was defeated by

Satan in a paradise. The second Adam here defeated Satan in a wilderness.

Jesus was "led by the Spirit into the wilderness." He did not thrust himself into temptation. God never tempts us, but suffers us to be tempted either for our good or that of others. We do not by any means think that the temptations recorded here were the only temptations that Jesus met at this time. Luke says he was tempted forty days (Luke 4:2).

These three temptations illustrate the three fold nature of temptations peculiar to holy people. The author of Hebrews says of Jesus, he was "tempted in all points like as without sin." A reference to Hebrews 4:15 will show that the words there, "*we are*" are italicized and not in the original, but supplied by the translators. It means he was tempted just as much or in the manner that one can be tempted who is without sin. Adam was without sin when he was tempted, but he fell. Jesus was without sin when he was tempted and he triumphed. The difference between the temptations of one without sin and one who is sinful is that the temptations to the one without sin are all from the outside, while the temptations of the one who is sinful are both from the inside and the outside. The latter is tempted by his own sinful heart within and the devil and the world from without.

There is a base slander current that holy people profess to have arrived at a place in experience where they are no longer tempted. The holiest people on earth, like Jesus, have been most severely tempted.

Some good people have been puzzled to understand how a holy being can be tempted. The temptation of Jesus is a mystery. If we could understand it, we could explain how holy men can be tempted. A temptation is a suggestion to wrong doing, usually made plausible by an attempted persuasion that wrong doing will be better for our interests.

Let us remember that it is no mark of sin to be tempted. We note then the threefold nature of the temptation peculiar to those who are entirely sanctified.

1. *The temptation to fanaticism.* "He was afterward an hungred." Satan knows just the most advantageous time to make his attack. He came when Jesus was physically weak from

his long fasting. "If thou be the Son of God." This was a very subtle mode of attack. It was as much as to say, "Are you, after all, what you claim to be and if so make proof of it. If you were really the Son of God, you would not be here alone in the wilderness famishing for bread. You ought to do something great right now to show your power. You could make bread out of these stones if you were the Son of God." It was an appeal to him to show off his power. Right here is where fanaticism begins. It is a glorification of self. It is an attempt to let people know what a superior position and experience we have. Such people have the idea that no one is sincere except themselves and that they are the favored ones of heaven. The Spirit who led Jesus into the wilderness would supply His wants. Jesus could trust Him. The fanaticism of the Pharisees was that they added to the Word of God their own traditions and thought by keeping them, they were superior to the rest of the church. The fanatic has a superior opinion of himself. This leads to a spirit of uncharity towards those who do not see as he does, and a magnifying of the non-essentials of religion to the neglect of the chief part of religion—the love of God in the soul. Fanaticism usually reacts into infidelity. The fanatic is usually sincere. The devil finds he can not hold him back, so he seeks to push him ahead too far. Jesus answers the temptation with Scripture. See how the Lord himself used the Scriptures. He replied, "It is written thou shalt not live by bread alone, but by every word that proceedeth out of the mouth of God." He quoted from Deut. 8:3. Our Lord in each temptation put his seal and endorsement on the Old Testament, that much criticized and neglected book. Fanaticism trusts in itself and its own opinions and impressions more than in the teaching of the Word of God. It seeks extraordinary manifestations—visions, tongues, etc. If we obey the plain teachings of Scripture, we shall be saved from fanaticism. 2. *The temptation to presumption.* Satan, foiled in his first attack, comes again. He takes Jesus to a pinnacle of the temple and bids him cast himself down that the people may see the wonder of his being preserved by miraculous power. This would give him the favor of the people at once and save the persecution and opposition which were to come later. It was a way of escape from the cross. Satan

even uses Scripture saying "It is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone." This is a quotation from Psa. 91:11. The devil knows Scripture and can quote it when it suits his purpose. He finds that Jesus relies on the Word and quotes it. So he too quotes it. Misapplied Scripture had done much mischief. There is not a damnable fanaticism under heaven but has sought to bring the Bible to its assistance. St. Jerome says, "If the text which he quotes refers to Christ, he ought to have added what there follows against himself—the dragon shalt thou tread under thy feet." (See Psa. 91:13.) It would be presumption for Jesus to needlessly put himself into danger and expect the angels to preserve him. Some of the saddest breakdowns have come to people who needlessly put themselves in the way of temptation, relying on God to keep them, because they had such a good experience. They are weeping tears of bitterness today. Faith may be pushed too far and end in presumption, for "Evil communications corrupt good manners." We must keep off the devil's territory unless we have some duty to perform there. 3. *The temptation to compromise.* The great mission of Jesus was to die for the sins of the world. He looked forward to the cross as the climax of a life of suffering, privation, and persecution even unto death. The devil takes him up into an exceeding high mountain and shows him the kingdoms of this world and the glory of them; and saith unto him, "All these things will I give thee if thou wilt fall down and worship me." Alas it is too true, the devil is the god of this world, as he claimed. Jesus could have avoided the cross and its humiliation and have become the king of all nations with Jerusalem as his capital. It would have been an evasion of the cross. Several times afterwards the same temptation was presented when the people wanted to make him a king. Th devil has his worship today and his temples of worship. We have this path of compromise opened before us constantly. To walk the straight and narrow way today means to bear the cross to be stigmatized as fanatical, puritanical, etc. All sorts of expedients and excuses are offered today to tone down holiness and its advancement and work. It costs something today to walk in the middle of the way without compromising.

Jesus again defeats him by giving him the scriptural quotation recorded in Deuteronomy, "Get thee hence Satan: for it is written, thou shalt worship the Lord, thy God, and him only shalt thou serve." He tells us to do the same: "Resist the devil and he will flee." He called him by his name, *Satan*, for the first time, to let him know that he recognizes him. It will be noticed that two names are given here—Satan (vs. 10) and the devil (vs. 11) to the same person. The word devil signifies accuser (Rev. 12:9-10). He is also called Abaddon in the Hebrew language, and Apollyon in Greek, both words meaning the Destroyer (Rev. 9:11); also Belial—a good-for-nothing (2 Cor. 6:15); also Satan, which means, an adversary (Job 2:1). He is as real a personage here as Jesus. To deny the personality of one would be therefore a denial of the personality of the other.

The devil (vs. 11) now leaves Jesus for a season. It suits his purpose better to sometimes leave us for a season, only that his next attack may be more effective.

TESTED BY TEMPTATION HOLY PEOPLE ARE FITTED TO SHINE. Vs. 12-16.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Luke tells us that "Jesus returned in the power of the Spirit." (Luke 4:14). This is true of every holy soul who gets victory over temptation, It makes him more efficient. He went first to *Nazareth* on the Sabbath day into the synagogue and the light of holiness shone through him but they drove him out of the city—too much holiness for them (Luke 4:29-31), so he came and dwelt in *Capernaum* (vs. 13) one of the chief cities of Galilee on the northern coast of the Sea of Galilee. By going into Galilee, he

fulfilled the prophecy of Isaiah 9:1-2 in a marked degree. Holy men, like Jesus, are great lights in a world of moral darkness, "in the midst of a crooked and perverse nation among whom they shine as lights in the world" (Phil. 2:15).

REPENTANCE, THE FOUNDATION OF HOLINESS MUST BE PREACHED BY HOLINESS PREACHERS. Vs. 17.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Jesus was a preacher all his life after this. He here preaches repentance at the beginning of his ministry, but later he preached the more advanced truths of Christianity. Repentance is a sadly neglected doctrine in the preaching of today. Few except the holiness preachers now preach it. We must therefore emphasize it, as others do not.

THE OBJECT OF A HOLY MINISTRY—TO SAVE MEN. Vs. 18-22.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

Here we have mentioned the call of Peter, Andrew, James and John—his leading disciples. John, the Baptist had already introduced Peter, Andrew and John to Jesus (John 1:35-42). "Mark both their faith and obedience. For though they were in the midst of their work (and ye know how greedy a thing fishing is), when they heard his call, they delayed not, they procrastinated not, they said not 'let us return home and converse with our kinsfolk,' but they forsook all and followed, even as Elisha did Elijah" (Chrysostom). Jesus called them, not to learn to preach great

sermons, not to spend their time making beautiful nets, not to cultivate the graces of rhetoric or oratory, but to get men saved. A good education and great sermon making are not the object for which the ministry is called. These are only means towards the end—catching men. How many efforts of the ministry seem not to have the remotest reference to soul saving. The preacher is to abandon all things else and not entangle himself in the things of this world, in order to be a true minister of Jesus Christ.

HOLINESS IS FULL OF GOOD WORKS AND SHEDS FORTH
A HALLOWED INFLUENCE. Vs. 23-25.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

Having been anointed by the Spirit, and having been victorious in the wilderness temptation, he now went about seeking the people; not to get something from them, but to do them good. Holiness is that love of which Paul speaks in 1 Cor. 13 that "seeketh not her own." We are not to wait until people send for us, but we are to go out after them, whether they want us or not. Unsanctified people are ever on the go to get good. Sanctified people are seeking others to *do them good*. He "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). So Jesus went throughout all Galilee ministering to the souls and bodies of the people. His miracles of healing called their attention to his preaching and at the same time were symbolical of the soul cure, which he is just as able to effect. He sought not the rich but the neglected poor. This is a characteristic of a holy ministry. This is as much a duty as the keeping of the ten commandments. No wonder it says, "Great multitudes followed him." A holy ministry means not only perfect love to God but perfect love to man.

CHAPTER V.

A SERMON ON HOLINESS.

Holiness Preached to the Church. Vs. 1. Eleven Characteristics of Holiness. Vs. 2-16. Holiness Inspires Fear in Ecclesiastics Lest the Old Order be Broken up. Vs. 17-18. Holiness is Inside Righteousness. Vs. 19-20. The Hidden Man of the Heart Must be Holy. Vs. 21-28. Holiness is Separation from All Sin. Vs. 29-32. The Hidden Man seen in Our Talk. Vs. 33-37. Holiness is Perfect Love Towards God and Man. Vs. 38-48.

HOLINESS PREACHED TO THE CHURCH. Vs. 1.

1 And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him:

Jesus "seeing the multitudes" who had been gathered together by his miracles of healing, recorded in the last chapter, went up into a mountain probably Mt. Hattin (So says tradition). Such wonderful cases of healing would have attracted multitudes even in our day. He seems to have preached this sermon, not to the multitude but to his disciples, according to this verse. ("His disciples came unto him.") These disciples had evidently been regenerated under the ministry of John the Baptist, for they had been the disciples of John (John 1:35-51). Jesus preached this sermon on holiness to them. All the commands, and exhortations in the Bible, to holiness, without exception are addressed to saved people—not one is addressed to the unconverted. The unconverted are exhorted to be born again. Disciples only are urged to be holy.

ELEVEN CHARACTERISTICS OF HOLINESS. Vs. 2-16.

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

- 4 Blessed *are* they that mourn: for they shall be comforted.
- 5 Blessed *are* the meek: for they shall inherit the earth.
- 6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.
- 7 Blessed *are* the merciful: for they shall obtain mercy.
- 8 Blessed *are* the pure in heart: for they shall see God.
- 9 Blessed *are* the peacemakers: for they shall be called the children of God.
- 10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.
- 11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.
- 12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.
- 13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- 14 Ye are the light of the world. A city that is set on an hill cannot be hid.
- 15 Neither do men light a candle, and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house.
- 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

The word "blessed" is used here nine times. The Latin word is "beatus." It means "happy" or "blessed." We get from it the word "Beatitude," the name given these nine paragraphs—"The Beatitudes." The world says no man is happy here. Jesus says the man blessed of God is the happy man. 1. A sense of unworthiness—"Blessed are the poor in spirit." This begins with the man who yields to the convicting Spirit; sees his wretched condition as a sinner; sees that his own righteousness is as filthy rags; and confesses his moral bankruptcy and inefficiency in obtaining his own salvation. This sense of spiritual poverty deepens all through life. The higher he gets in the degrees of salvation, the deeper becomes his self abasement.

The language of his soul is "Every moment Lord, I need the virtue of thy blood." The greatest saints have been those who most felt their unworthiness. There is a great contrast between such and the church at Laodicea (Rev. 3:17-18). "Theirs is the kingdom of heaven." Such people have the "kingdom of heaven" now within them for when we are the glad subjects of Christ we have his kingdom in us—a kingdom of "righteousness, peace

and joy in the Holy Ghost.” 2. They have a godly sorrow for sin. They *mourn* over it. “Blessed are they that mourn.” Their life-long regret is that they ever sinned against a holy God. This regret is so genuine that when they see themselves sinners, they turn from sin. They hate it and no longer practice it. They have got through with the sin-business. Jesus says such mourning is “blessed.” This is one of the paradoxes of the Bible—blessed mourning. Such people receive the divine comfort—peace to their wounded consciences. They are free from condemnation.

3. They are meek. “Blessed are the meek.” Such people are patient under insults, persecution and harsh treatment. They do not return evil for evil. This is the mark of a high state of grace. Jesus says they are “blessed,” because they shall “inherit the earth.” They are God’s heirs. It must be in the future for they do not inherit the earth now. This too is one of the passages that seem to teach that this earth, after it is purified, is to be the abode of the saints, according to 2 Peter 3:13. At any rate it is a great compensation granted to those who patiently submit to injustice in this world. God will see that everybody gets justice.

4. “Blessed are they which do hunger and thirst after righteousness.” They have a blessed hunger and thirst because it is for a blessed experience—righteousness. This hunger and thirst marks the distinction between them and unsaved people. Unsaved men are dead in trespasses and sins. These have an appetite. They are alive. Dead people have no appetite. Righteousness means freedom from sin. (See Daniel 4:27; Rom. 6:18; 1 Cor. 15:34.) Every regenerate man hungers and thirsts for a heart free from sin. Jesus says such hunger is blessed. The sinner does not have it. This is the first blessing. There is a rapid growth in grace, says Wesley, even when we are seeking the blessing. “They shall be filled.” That is another blessing—“the second blessing properly so called,” for one plus one equals two. Here we have the two works of grace—regeneration and entire sanctification.

5. They are *merciful*. “Blessed are the merciful.” Like Dorcas (Acts 9:36-41) they are a blessing to everybody. They are like their Heavenly Father, as kind to every one as they possibly can be without detracting from the demands of justice. The result is, that mercy they show to others, God extends

to them. They can say that part of the Lord's prayer sincerely, "Forgive us our debts *as* we forgive our debtors." They sow mercy and reap mercy. "Whatsoever a man soweth *that* shall be also reap." They are twice blessed—in having a heart of mercy and in receiving mercy from God. 6. "Blessed are the pure in heart." They are pure in heart. "Here is a trait of character which God's Spirit alone can produce. This is sanctification" (Whedon). Jesus did not say blessed are the pure in wisdom or knowledge, or judgment, but in heart. By the term heart is signified the will and affections. Purity is a simple state, it admits of no compounds. A pure heart is a heart with nothing therein contrary to the love of God. It is wholly sanctified. Some people maintain that it is impossible to be pure in heart in this sinful world. But Jesus here maintains its possibility. These beatitudes are characteristics of people in this world. Certainly, there is no mourning in heaven (vs. 3), the peacemakers (vs. 9) are not engaged in patching up quarrels in heaven; nor are those who are in heaven, "persecuted for righteousness sake" (vs. 10). These beatitudes represent experiences of this life. In the midst of these beatitudes which refer unmistakably to this life, Jesus says, "Blessed *are* the pure in heart." If purity of heart were a state of heart obtained only in heaven, he would have said, "Blessed *will* be the pure in heart."

They are blessed for they see God, in this world as well as in the world to come. Only the pure in heart can see him, for sin like cataracts hinders the spiritual vision. Purity clears the spiritual eyesight. Notice how much is said about purity of heart as a condition of spiritual vision (See Matt. 7:3-5; Heb. 12:14; 1 John 3:2-3). The pure in heart do not wait until the future life to see God. They see him in nature, in his providences, in history and in his saints. God is a spirit. He is spiritually discerned. We do not obtain a pure heart at conversion (See 1 Cor. 3:1-4). The Corinthians were brethren but were "yet carnal." The second blessing—entire sanctification—purifies the heart from all sin. 7. Holy people are peace makers. "Blessed are the peace makers." They not only follow the injunction of the Apostle "As much as lieth in you, live peaceably with all men," but they seek to promote peace among men. They are opposed to

war. They are the brethren of the holy Jesus, who made peace between God and man. Like him they seek to get men saved, for being justified by faith, peace comes to man. Such souls are "called the children of God," for it is one of the traits of character that is Godlike, to promote peace.

8. Holy people are "persecuted for righteousness' sake." Although we may have a desire to "follow peace with all men," yet all men will not allow it. Like Jesus, holy people are a target for the devil and wicked men. No matter how gentle our character may be, the devil will not let us alone. "All that will live godly in Christ Jesus shall suffer persecution." It is a mistake to condemn holiness because "it makes trouble." It makes no more trouble than did Enoch, Daniel, John the Baptist and Jesus. The trouble is caused because the carnal mind hates holiness. Holiness is no more to blame for the trouble it causes than a lamb is for the attacks of wolves, even if the wolves are "in sheep's clothing." We can not expect a holy character free from persecution. Do we expect to be better than Jesus, St. Stephen and Paul? When holy people are persecuted, they should remember that it is for righteousness' sake, and be glad that they are counted worthy to be partakers of the sufferings of Jesus. That is the way the disciples felt. Why should not we?

"This cannot fail; it is the very badge of our discipleship; it is one of the seals of our calling; it is a sure portion entailed on all the children of God: if we have it not, we are bastards and not sons. Straight through evil report, as well as good report lies the only way to the kingdom. The meek, serious, humble, zealous lovers of God and man, are of good report among their brethren; but of evil report with the world, who count and treat them 'as the filth and offscouring of all things.' " (Wesley.)

Their reward is with the poor in spirit (vs. 3)—"the kingdom of heaven." It will compensate for all we suffer. But let us be sure our persecution is not for our own faults, but "for righteousness' sake."

9. Reviling and slander are the portion of the holy. They could bring no just accusation against Christ, Stephen and Paul so they brought false accusation. It is ever so with holiness and its professors. Men make all manner of false accusation. They are

called "fanatics," "cranks," "troublers in Israel," accused of all sorts of false teaching, viz.: "they say they can not sin," or "they can not be tempted," "are absolutely perfect," "can make no mistakes." Satan is determined that men shall not see the beauty of holiness, so he sends around disfigured photographs to misrepresent her beauty. When these false charges are made for Jesus' sake, we are commanded to rejoice and be exceeding glad, for "great is your reward in heaven." It shows you are in the royal line of the prophets and heroes mentioned in Heb. 11 "of whom the world was not worthy." It locates us when we are persecuted. If the world spoke well of us, it would be because we were of its number and not like Jesus. "Because ye are not of the world . . . therefore the world hateth you" said Jesus. If you have found a way of promoting holiness without opposition, it is the wrong kind of holiness that you are promoting. In the parallel account (Luke 6:23) we are told to "*leap* for joy." When we hear people whining about their persecutions, we know they do not have the joy. God has not blessed them as a compensation for their persecution. They have been persecuted for their own sake and not for Jesus' sake. There is such an experience as being so blessed in time of persecution as to be almost sorry when the pressure of persecution is taken off, lest the peculiar blessing might go with it.

10. "*Salt of the earth.*" As bad as this world is, it would be far worse but for the few saints that God has in it. It would have been annihilated by its own sin but for the day of Pentecost. God spares it because his saints have kept it from absolute putrefaction. The world will never know how much it is indebted to the holiness movement. "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom and we should have been like unto Gomorrah" (Isa. 1:9). Salt is of no use unless it comes in close contact with the substance to be kept by it. A pile of salt in a neighbor's house can not keep the meat-barrel sweet in our dwelling. He did not say, "Ye are the salt of heaven" but "of the earth." How are they mistaken who think they are to live holiness separate from the world—in a cloister or monastery, or that holiness is only for heaven. It is to be used in this world for the purification of society. It is appar-

ently more needed here than in heaven. "If the salt have lost its savor . . . cast out . . . trodden under foot." On the other hand there is nothing that has the contempt of the world more than an unholy church. Men's idea of religion is holiness. They expect it of the church, for the world knows our Bible demands a holy life. *It is better to have the opposition of the world because of holiness than their contempt for the lack of it.* An unholy church has neither the approval of God nor of man.

11. *Light.* Holiness is light. It is attractive in a dark world. It can not be hid. It drives away sin which is moral darkness. Jesus said, "I am the light of the world" and "Ye are the light of the world." Holy people are his representatives. Like the planets they have no light in themselves but borrow it from him—"the Sun of righteousness." They reflect their holiness which is derived from Him. Wherever there is a bright spot on earth it is because holy men have lived and died there. He did not say "Ye are the light of heaven." God wants holiness in the world to light up its darkness—not in the retirement of the nunnery, or monastery. He does not want us to light up heaven. He will do that himself. He wants us to light up this world, just as he lights up the heavenly world. So we must have holiness here before we get to heaven if we are to be lights in the world. So we are to "*Let our light so shine;*" not try to make it shine. It will shine without our effort if we have it. We are to "*Let it so shine* that men may see our good works and glorify our Father which is in heaven." This is the first time the great truth of the Fatherhood of God is stated in Scripture. A Christian not wholly sanctified can not give that degree of light that fully glorifies God. A heart with sinful tendencies hinders his shining. Inbred sin glorifies Satan, who is the author of sin.

HOLINESS INSPIRES FEAR IN ECCLESIASTICS LEST THE OLD ORDER BE BROKEN UP. Vs. 17-18.

17 Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Jesus foresaw that his revolutionary principles might alarm ecclesiastics as well as timid disciples, so He says, "Think not that I am come to destroy the law and the prophets." Every new dispensation and every spiritual revival have been a source of alarm to unspiritual churchmen. They are more anxious about the religious machines than the kingdom of God. These disciples would have to meet the cry, "You will break up the church," "You will make a division," "You are going to do away with the law and the prophets"—the old dispensation. The spiritually dead of the church have always opposed spiritual religion. Jesus came not to destroy but to fulfill the law and the prophets. His religion was holiness of heart instead of their religion of mere forms. The holiness movement, the great active religious movement of this age, did not come to break up the church, but to save it; not to do away with the experience of conversion, but to establish it. It is the establishing grace. The devil has ever started the cry of "division" to frighten the church from its glorious birthright. Holiness is perfect love and love is not the breaking up of anything that is good for "love is the fulfilling of the law." No man can long live a justified life without becoming entirely sanctified. "One jot or tittle." The jot or yod was the smallest letter in the Hebrew alphabet. The tittle was the point on a Hebrew letter by which similar letters were distinguished. Jesus came to fulfill every least bit of the righteousness and holiness taught by precept and symbol in the Old Testament. Rationalists and higher critics have always begun their attacks on the Old Testament. But Jesus here endorses it. The law is fulfilled just as far as we are regenerated and entirely sanctified. "Just in the proportion in which, by the baptism of the Spirit and the regeneration and sanctification of the character, the law is fulfilled, it ceases to bind, but no further" (Abbott). Paul says we are set free from the law of sin and death through Jesus' death "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." We never can fulfill the outward law perfectly and so God allows us to fill out this lack with perfect love, which fills up our lack of perfect service.

HOLINESS IS INSIDE RIGHTEOUSNESS. Vs. 19-20.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

“Whosoever shall break the least of these commandments,” that is, one of the least of the commands of the Law and the Prophets. This does not refer to the ceremonial law which was for the Jews only, but to the ten commandments, which are for all people and for all time. “Shall be called the least in the kingdom of God.” The word *break* here, is literally to *relax*. From a comparison with the following verse, it seems to refer to those teachers who let down the standard and teach men that they can be accepted of God and still be breaking his commandments. We can see how a teacher or preacher through a defective theological training may ignorantly teach men that they must continue to sin. But such a teacher can never become an eminent saint. He will be among that class of the kingdom of heaven whose works are burned but they are “saved as by fire” (1 Cor. 3:15).

But how about that class of religious teachers and preachers who go further than this and declare they break all the commandments in thought, word and deed? Adam Clarke says, “Do not those who scruple not to insinuate that the proper observation of these laws is impossible in this life, and that every man since the fall does daily break them in thought, word and deed, bear false witness against God and his truth? and do they not greatly err, not knowing the Scripture, which teaches the necessity of such obedience, nor the power of God, by which the evil principle of the heart is destroyed, and the law of purity written on the soul? If even the regenerate man, as some have unwarily asserted does daily break these commands, these ten words, in thought, word, and deed, he may be as bad as Satan for aught we know; for Satan himself cannot transgress in more forms than these, for sin can be committed in no other way, either by bodied or disembodied spirits, than by thought, word or deed. Such sayings

as these tend to destroy the distinction between good and evil; and leave the infidel and the believer on a par as to their moral state. The people of God should be careful how they use them.” On the other hand those who keep the commandments and teach this standard of righteousness and holiness will become eminent in spiritual things. “Except your righteousness shall exceed the righteousness of the Scribes and Pharisees.” The righteousness of the Scribes and Pharisees was an outside righteousness—outward forms and ceremonies. It consisted in going to church, *making* prayers, fasting, giving a tenth of their income to support the cause of God, but it failed because it was merely external. (Many people do not do as much as this who think they are Christians. If this did not save the Scribes and Pharisees, how about the people who do not do as much as they?) God requires not only outward but inward religion—holiness or righteousness of heart. There is no substitute for it. So we see that Jesus was a preacher of holiness to the churchmen of his day.

THE HIDDEN MAN OF THE HEART MUST BE HOLY.

Vs. 21-28.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Under the Old Testament economy God required a ceremonial holiness or sanctification, which consisted in divers washings and sacrifices. A few leaders of that dispensation enjoyed the fullness of sanctifying grace. But of the multitude in that dark age, God only required ceremonial purity, but now he commands heart holiness of all. This is what the apostle means, when he says, "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Under this dispensation God requires that our souls shall be as clean as he required their bodies to be ceremonially in the Old Dispensation. *The rest of this chapter is the explanation of verses 17 and 20.* It shows how Jesus came "to fulfill the law" and in what respect we must "exceed the righteousness of the Scribes and Pharisees." Divine love perfected in our hearts fulfills "the law and the prophets." Our righteousness must exceed that of the Scribes and Pharisees by being the internal righteousness of perfect love. Therefore he closes this section (Vs. 20-48) by saying, "Be ye therefore perfect even as your Father which is in heaven is perfect." Perfect love to God leads to perfect love towards man. Therefore he now shows how it applies, as follows:

Verses 21-26 elucidate the law against murder. "Whosoever is angry with his brother;" that is, his brother man. "Without a cause." These words are not found in the best Greek manuscripts. They are not in the Revised Version. Some copyist probably inserted them in some of the manuscripts. They thought they would fix up the Scripture a little, and help the Lord out, as they supposed it impossible to be kept from anger. There has been a good deal of this kind of business going on—*interpreting the Bible in the interests of sin* or to *apologize for sin*. Notice three sins are mentioned here: 1. Anger against our brother. This is murder of the heart. 2. Calling him Raca. The word means "empty." Of course, this means more than pronouncing the word. It means a sovereign contempt for him whom we are commanded to love. 3. Calling him "a fool." This is more than the pronunciation of the word "fool." It means harsh

and uncharitable judgment against his spiritual character, a sort of a decree in our own minds, consigning him to perdition. Men in their anger and blasphemy sometimes tell their fellows to "go to hell." Such imprecations decree those themselves who utter them to the same place.

Notice here three degrees of punishment suited to these three different sins: Punishment in the future life according to this, will be in proportion to the greatness of our sins. The man who is angry is consigned to the "Judgment." The man who looks on his brother with contempt even when the burst of anger is over, is in danger of the "council." The man who consigns his brother to Hell is in danger of "the Hell of fire" (Revised Version). "The Judgment" was the court in the city of Refuge, to which the manslayer ran, who tried him for murder, and if guilty beheaded him with the sword. "The council" was the Jewish Sanhedrim, which punished the guilty by stoning to death. The "Hell of fire" or "Gehenna of fire" in the original Greek, was the valley of Hinnom, southeast of Jerusalem, where corpses of criminals, and offal were burned. The fires, like those of Hell, were always burning. Jesus uses these three earthly terms as symbols of the degrees of eternal punishment in the world to come.

"The amount of the entire verse, then, is this: Not merely bodily killing but the mental impulse and purpose which are the root of all murder—whether it be mental murder of the body, or the intellectual reputation or the moral honor—are to be punished according to their aggravations in the High court of heaven. Our Lord here conceptually frames the code of divine retribution above, as parallel to the codes of earthly criminal law." (Whedon.) The last named commentator makes here three offenses: Desire to kill our brother physically, intellectually and spiritually. Since it is true that anger against our brother is murder, *we need a holy heart to keep us from being murderers in heart.* Only a holy heart, in which perfect love dwells, can keep us from murder in the heart, which, while it is not as bad as actual murder, is bad enough to consign us to Hell.

The hidden man of the heart must be clean. He shows that the inner man must be as clean from adultery as the outward man.

It does not mean that thoughts concerning this sin may not pass through our minds, but the will in a pure hearted man spurns them as loathsome to him. The sin consists in the indulgence and nursing of an evil imagination. A man may be as *really* an adulterer in the sight of God as if he had committed the act. This does not mean that restrained lust is as bad as the outward act. "If nothing but opportunity were wanting to the guilty act, the adultery of the heart is fully committed. God, who sees the heart, holds the hidden man guilty." (Whedon.)

HOLINESS IS SEPARATION FROM ALL SIN. Vs. 29-32.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

The "eye" and "hand" here are of course figurative expressions. It does not mean that if we had our literal eye taken out, or the literal hand taken off, we would be saved from the sin of adultery mentioned in the previous verse. A one-eyed, or one-handed man could be an adulterer still, but it means that evil principle that prompts or inclines to that sin is to be removed. That evil principle is depravity, the root of all sinful desires and acts which must be removed—not *suppressed* as some teach. The Bible never teaches suppression or uses the term and never teaches that doctrine. He does not say, "If thine eye offend thee put on a shade or pair of colored glasses, or if thy hand offend thee put on poultices or liniments;" but "pluck it out," "cut it off." He does not mean sexuality is to be destroyed but the sinful nature which degrades this pure God-given instinct is to be destroyed. The Bible always demands heroic treatment of sin, never palliation. To command men to be clean in their desires and innocent of heart adultery with a depraved nature in them is demanding bricks

without straw; expecting them to do large business with little capital. So God proposes to entirely sanctify the heart—that is, remove the carnal mind—and enable them to live with pure sexual instincts. He goes on to say that divorce and re-marriage, except for fornication, are only an attempt to dodge this command to be pure in the inner life. (Vs. 31-32.)

THE HIDDEN MAN SEEN IN OUR TALK. Vs. 33-37.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Having struck at the two most deadly sins against society—murder and adultery, this most radical Reformer, now strikes at the sin of profane, empty, idle talk. Some people dislike some of the rugged portions of the Bible and say, "Our religion is The Sermon on the Mount." If they studied carefully they would find it one of the most rugged portions of the Bible and more radical and uncompromising than anything found in any other religion in the whole world. St. James says, "He that offendeth not in word, the same is a perfect man." There is great need in the world of a holiness that will make men *talk* right, as well as live right.

In Eastern countries men are exceedingly profane. The Jewish rabbinical books excused a great deal of the swearing, saying, "If any one swear by the heavens, by the earth, or by the sun, it is not an oath." Thompson, the oriental traveller tells us, "The people in the East to-day use the very same sort of oaths that are mentioned and condemned by our Lord. They swear by their head, by their life, by heaven, and by the temple, or what is in its place, the church. The forms of cursing and swearing, however, are almost infinite, and fall on the pained ear all day long."

The holy man is simple and unaffected in his speech. How much sin is committed in speech that is not straightforward, "Yea, yea and Nay, nay." Great talkers are usually great sinners in their talk. There is a good deal of thinly covered swearing, by people, who do not dare utter the more fearful oaths, that to all intents and purposes have a form of swearing, the spirit of which is profanity. "Christ here condemns all those 'half veiled blasphemies' which, common in our times, are nearly all traceable historically to an appeal, more or less direct, to the name of God. They are either like *I swan, I vow*; or like *gosh, gol, golly*, corruptions of the name of God; or like *gracious, goodness, mercy, glory*, appeals to God by some of his prominent attributes; or like '*mercy on me,*' or '*laws a massey,*' an abbreviation of the solemn oath, 'If this be not true, may the Lord have mercy on me;' or like '*darn it,*' '*dang it,*' '*darnation,*' palpable abbreviations of *damn* and *damnation*, the most solemn possible of all forms of imprecation, generally on an enemy, real or imaginary, living or inanimate, a travesty on the Christian appeal to the God of Justice to do Justice to wrongdoers (Rom. 12:19); or like '*the deuce,*' '*the dickens,*' '*the old nick,*' all terms of the devil, and abbreviations of 'to the devil,' or 'the devil take it,' a less solemn form of the same imprecation; or like '*confound it,*' '*plague take it,*' etc., an unconscious prayer to God to bring real or supposed enemies to confusion and failure; or '*upon my soul,*' '*by my life,*' a pledging of one's life, or one's eternal destiny, in support of this assertion, in which case there is an implied call on God to execute the penalty. Thus nearly all the expletives used in common and even fashionable life to strengthen or confirm our assertions are degenerate oaths, a direct violation of the Third Commandment as Christ interprets it. And it is no answer to say, that those who use such phrases do not intend blasphemy by them; frequently those who use more directly the name of God in vain, mean nothing by their imprecations. *The meaningless use of such language is itself a violation of the simplicity of Christian discourse*, even when it does not indicate a bitter, angry or irreverent mood." (Abbott.) A holy man is marked by the simplicity and directness of his conversation as well as by its unction. It is very significant where Paul having commanded the

church of Ephesus to "be filled with the Spirit," adds "speaking to yourselves in psalms and hymns and spiritual songs."

HOLINESS IS PERFECT LOVE TOWARDS GOD AND MAN.

Vs. 38-48.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Perfect love is the summation of all this section as indicated in Vs. 48. "Be ye *therefore* perfect." It fulfills the law. It enables us to keep it. Having taken up the grosser sins of murder, adultery and profanity, he now takes up that which is very trying to us all—the unjust treatment which we must all receive from other people, more or less, all through life. *There is nothing more trying* to the Christian graces. Thousands of Christians, who would not commit the three gross sins just mentioned break down here. The "old man" in us likes to retaliate, to "give them as good as they send." Jesus proposes a salvation that will take that out of us. It is holiness. If all had it, wars and strife would cease. Perfect love does "not resist evil," in the sense of retaliating. We will oppose sin, and insist that Justice

be enforced, but there will be no spirit of retaliation or malice. The Revised Version renders it, "Resist not him that is evil." God's people in every age have won their greatest victories by letting the other folks do the fighting. D'Aubigne in his history of the Reformation says the reason the Reformation succeeded in Germany was because Luther refused all help from the military leaders, and the reason it failed in France was because its leaders took up arms. "They that take the sword shall perish with the sword."

In verse 40 he warns us against going to law. Worldly prudence ought to make us avoid law suits, which are useful in fattening the lawyers. Brougham said, "A lawyer is a learned gentleman who rescues your estate from your enemies, and keeps it himself."

"*Whosoever shall compel thee to go.*" The Roman government was accustomed to send dispatches by heralds. These heralds were authorized to compel any person they met to go with them as guides or assistants. This is the law of Persia to-day. By going with him twice as far, it might shame him for being so arbitrary. *We are to "give to him that asketh."* Of course this command must be in harmony with common sense. (God gave us the latter for use.) He does not require us to give if we have nothing; nor does he require us to give to the undeserving or the fraudulent beggar. The Lord has conditions upon which Christian benevolence is founded. He says, "Ye ask and receive not because ye ask amiss." He is speaking of the spirit that should animate us—a spirit of benevolence to all.

"*Love your enemies.*" It was doubtless a heathen maxim, "Thou shalt love thy neighbor and hate thine enemy." This is a maxim of the unsaved world. The "old man" is cruel and revengeful. There is not a maxim in all the writings of the ancient philosophers recommending "love to enemies." It takes divine love to do this. Divine love is an exotic. It was transplanted from heaven. It does not grow naturally in this world. St. Chrysostom says on these verses, "Seest thou how many steps he has ascended, and how He hath set us upon the summit of virtue? Nay, mark it, numbering from the beginning. A first step is not to begin with injustice; a second after he hath begun not to

vindicate one's self by equal retaliation; a third, not to do unto him that is vexing us the same that one hath suffered, but to be quiet; a fourth, even to give one's self up to suffer wrongfully; a fifth, to give up yet more than the other wishes, who did the wrong; a sixth, not to hate him who hath so done; a seventh, even to love him; an eighth, to do him good also; a ninth, to entreat God himself on his behalf." To render evil for evil is doglike. Some one says to render good for evil is Godlike. The highest degree of sainthood is to pray for our enemies from the heart. This is the climax of religion. It is a proof of Christian Perfection. "Be perfect by having a heart purified from all hate. If thy vessel be filled with love, God can be no more than full." (Whedon.) Adam Clarke says on verse 48, "Can we be fully saved from sin in this world? is an important question, to which this text gives a satisfactory answer, 'Ye shall be perfect as your Father who is in heaven is perfect'.—As in his infinite nature there is no sin, nothing but goodness and love; so in your finite nature there shall dwell no sin, for the law of the spirit of life in Christ Jesus shall make you free from the law of sin and death, Rom. 8:2. God shall live in, fill, and rule in your hearts; and in what He fills and influences neither Satan nor sin can have any part. If men slighting their own mercies cry out, *This is impossible*, whom does this arguing reprove? God, who on this ground, has given a command, the fulfillment of which is impossible. 'But who can bring a clean out of an unclean thing?' God Almighty—and however inveterate the disease of sin may be, the grace of the Lord Jesus can fully cure it; and who will say, that he who laid down his life for our souls will not use his power completely to effect that salvation, which he has died to procure. 'But where is the person thus saved?' Wherever he is found who loves God with all his heart, soul, mind, and strength; and his neighbor as himself."

CHAPTER VI.

A HOLINESS SERMON (Continued).

**Carnality in Religion. Vs. 1-18. Consecration of Money. Vs. 19-24.
Holy People Trust God in Temporal Matters. Vs. 25-34.**

CARNALITY IN RELIGION. Vs. 1-18.

1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That *thine* alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For *thine* is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face:

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

This is a part of the Sermon on the Mount begun in the previous chapter. The carnal mind is so subtle that it even pervades the religious exercises of those who possess it, often times vitiating and neutralizing the religion of those not delivered from it. Jesus shows this in the three particulars: giving, praying and fasting.

“Take heed that ye do not your alms before men to be seen of them.” The word alms is here improperly translated. It should be translated *righteousness*. This is a part of the explanation of his statement in Chapter 5, Verse 20, “except your righteousness exceed the righteousness of the Scribes and Pharisees.” He shows how we must exceed them in the spirit of our giving, praying and fasting. It is one of the marks of the carnal mind to be ostentatious in its religion. It is done to find favor with men instead of God. Jesus here strikes a blow at that delight of the carnal mind—ostentatious religion.

Albert Barnes says of the ostentatious giving of the Pharisees, “It is probable that such persons, when they were about to bestow alms caused a trumpet to be sounded, *professedly* to call the poor together to receive it, but *really* to call the people to attend to it.” They were “hypocrites,” that is, those who acted a part. Hypocrisy is a theatrical word. It means literally the actors on the stage acting that which is not real. Jesus says of those who seek the applause of men by ostentatious piety, “they have their reward.” They seek the applause of men and get it. This is their reward. But they do not receive reward of our Father in heaven. There is a great deal of this popular religion, that seeks applause from men. It has always been thus. True

religion has never been popular with the majority of religionists in every age. The carnal nature loves formal religion, if a man is determined to have any. The way of self-crucifixion has never been popular. The "old man" is great on religious performances. He feeds on self-glorification. It is one of the most subtle forms of temptation, to worship to please man more than God. A man must be really dead to sin, wholly sanctified, not to be entrapped by it. And we do not doubt but many who have been sanctified have lost their experience by this most subtle temptation. Real sanctification sets one free at this point. If we seek anything that man can give us, such as riches, honor, applause, etc., man can take it from us. If we seek what only God can give, man can not take it away. He does not forbid public giving, but public giving for display. He approved the poor widow who gave in public. (Mark 12:44.) It may be right to give in public, if our motive is to set an example or call men's attention to the merits of the cause for which we give, but never as a means of advertising self or our liberality. And the temptation is so subtle that public giving needs guarding. It depends on motives. Our motives make our actions good or bad. "We are to be seen to do good, but not to do good to be seen." (Wordsworth.)

Ostentation in prayer. Our Lord here cautions against two abuses of prayer: by the hypocrite, who loved "to pray standing in the synagogues and in the corners of the streets." (Vs. 5), and by the heathen, who use "vain repetitions" in their praying (Vs. 7). Both abuses were against the simplicity of prayer. The doctrine of prayer is a much misunderstood subject.

Prayer is the desire of the heart. Or as the poet expresses it:

"Prayer is the soul's sincere desire
Uttered or unexpressed."

How absurd the phrase, "making a prayer!" How blasphemous the idea of seeking to offer "an eloquent prayer." When men pray to be heard of men, it is the old sin of the Pharisees, which Jesus here rebuked. When men think the length and number of repetitions of their prayers are meritorious, it is the old error of the heathen. When men think there is any merit in their prayers of themselves, it is the error of Catholicism. Cath-

olics think the number of Pater Nosters repeated is meritorious. There is no merit in our prayers or *even in our faith*, of themselves, to purchase salvation. Prayer and faith are only the channels through which God pours his salvation upon us.

“Not all our groans and tears,
Nor works which we have done,
Nor vows, nor promises, *nor prayers*,
Can e'er for sin atone.”

He does not condemn public prayer or the attitude of standing, but prayer for ostentation. Our closet of prayer is any where in which we can retire from the world. It may be in the busy street, when we retire in our thought and reflection from all that is going on about us. “Every man can build a chapel in his heart” (Jeremy Taylor). Yet it is a good idea to have a secret place where we may talk with an audible voice to God. Some times it is our duty to pray before men—not for self-glorification however, but to honor God. It is possible, too, to be ostentatious in our secret prayer. The “old man” who is back of all this desire to glorify self is very subtle and crafty. For an illustration of the two kinds of praying see the description of the pray-ers of the Pharisee and publican in Luke 18:10. “There may be cases even where it is a duty to pray publicly to be seen of men, if it be not for self-exaltation. In Daniel’s case retirement would have been cowardice (Dan. 6:10). On the other hand, there is no virtue in a closet. ‘Isaac’s closet was a field (Gen. 24:63); David’s closet was his bed chamber (Psalm 4:4); our Lord’s closet was a mountain (Matt. 14:23); Peter’s closet was a housetop (Acts 10:9).’ ” (Abbott.) Let us remember the great truth, we are not heard for our eloquent speaking, nor our much speaking, but for our sincere speaking. “Your Father knoweth what things ye have need of, before ye ask him.” Why ask Him then? Because He commands us to pray, and anything worth having is worth asking for. Prayer helps us feel our dependence, tends to keep us humble, brings us into communion with God, and is due Him. Alas, how many so-called prayers there are which do not ask for anything but are a series of instructions to Him who knows all things. “He vouchsafes blessings which are not

given to the prayerless or even the lukewarm petitioner." Bishop Hall says, "It is not the *arithmetic* of our prayers, how many they are; nor the *rhetoric* of our prayers, how eloquent they are; nor the *geometry* of our prayers, how long they be; nor the *music* of our prayers, how sweet our voice may be; nor the *logic* of our prayers, how argumentative they may be; nor the *method* of our prayers, how orderly they be; nor even the divinity of our prayers, how good the doctrine may be,—which God cares for. He looks not for the horny knees which St. James is said to have had through the assiduity of prayer: we might be like St. Bartholomew, who is said to have had a hundred prayers in the morning, and as many for the evening, and all might be of no avail. *Fervency of spirit is that which availeth much.*" We might add here, though not exactly in the connection, that the habit of praying *at* people is a form of blasphemy, trifling with God, in what ought to be a solemn act.

A prayer for holiness. It has been frequently remarked that this ought not to be called The Lord's Prayer, but The Disciples' Prayer. It was given for the use of disciples. He prayed for Himself in John, 17th chapter, which should, strictly speaking, be called "The Lord's Prayer." There is no place in Scripture where it is indicated that this, as a form of prayer, was used by Christ or his disciples. It first appears in the ritual of the church in the third century. It is used as an illustration of the doctrine that our prayers are not to be *vain repetitions*. And yet it is possible to use this even as a mere form. "Christ here offers this prayer in illustration and enforcement of the doctrine that our prayers are not to be vain repetitions; and the doctrine that he substituted one form for another, and *made its use obligatory on his followers*, violates the spirit of his teaching here and elsewhere, which is, not indeed against all religious forms, but strongly against all formalism in religion. (Compare John 4:23, 24.) In this light there is nothing opposed to the practice of employing the Lord's prayer in formal service either in the family, the Sabbath School, or church, *provided it is not imposed on the worshipper as a law*, but is simply employed as a vehicle for the expression of his real desires." (Abbott). "Our Father," not my Father, which would be assuming that He was not the father of others. He has other

children. There is no bigotry or selfishness in Christianity. It rebukes those people who assume to be the special favorites of heaven. This does not teach that God is the father of all mankind, as Universalism teaches, but of his children, begotten by the new birth. *Christ gave this prayer to disciples; not to the unsaved world*, which has no spiritual life but is dead in trespasses and sins. To be sure there is a sense in which God is father, since He created all mankind, but the Scripture does not use the term in this sense. "As many as received him, to them gave he the power to become the sons of God, even unto as many as believed on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." See also the distinction still farther in John 8:44; Eph. 2:1 and 1 John 3:1. This prayer strikes "Against Atheism, which teaches that there is no God; against Pantheism, which teaches that God is not a person, but identical with nature; against Epicurism, which teaches that God cares for none of his creatures; against Polytheism, which teaches that there are many gods. Our Savior teaches that our one God is a tender and gracious parent, who knows our wants and listens to our prayers." (Whedon). "*Which art in heaven.*" While God dwells everywhere, this verse seems to imply that there is a center of the universe, a headquarters, where his majesty and glory are specially revealed, called heaven. "*Hallowed be thy name.*" This is the whole prayer condensed. The rest of the prayer is but the expansion of this petition. The petition may just as well be rendered "*may thy name be made holy.*" "The whole prayer is an amplification of this." (Abbott). It is a fact worthy of special notice that all the great prayers of the Bible are for holiness. (See Psalm 51; John 17:17; Ephesians 3:14-21. *This great prayer was given to teach Christians to pray for holiness.* We are to pray that the divine name may be hallowed or made holy. Every Christian is a child of God. All children bear the name of their father. A child is an honor to a parent, so far as he exemplifies the ideas and principles of that parent. Honest children glorify honest parents. The children of a holy God must be holy to hallow that name which they bear. With sin in us we magnify Satan and dishallow the name of a holy God. These principles are fundamental and axiomatic. A

sinning professor of religion dishonors the name of God. How many people repeat this prayer daily and yet have no interest in the subject of holiness and many of them even deny its possibility in this life. Our lives are either making his name holy or dishonoring it, by publishing to the world that he does not cleanse us from sin. So far as we are not saved from sin, we take from the lustre of the holy name we bear. He goes on to tell us what to pray for in order that we may be holy.

"Thy kingdom come." This is a prayer for the regeneration or conversion of mankind. And, as it is of no use to pray for others unless we include ourselves, it also means therefore prayer for our own regeneration or conversion. The kingdom of Italy is wherever and in whatever territory the laws of Italy are obeyed. The kingdom of God is wherever the laws of God are obeyed. The sinner to be converted ceases his rebellion and becomes a loyal subject of God and the divine kingdom is set up in his heart. Rightly prayed, this petition means, first of all, "Lord convert me," and then, "O Lord, convert the world." "The kingdom of heaven is within you," said Jesus. *The first step or work of grace* then is regeneration. The first step towards entire holiness. Let us see to it, that while we are praying for the salvation of others we have the kingdom of "righteousness, peace and joy in the Holy Ghost" set up in our own hearts. When a man is converted the kingdom of God is set up in his heart.

"Thy will be done in earth as it is in heaven." Where the divine will is done there is his kingdom set up. The will of God is done by inanimate nature, the winds, tides, clouds, the rolling planets, etc. It is done by animate nature, the beast of the field and the fowls of the air, and the fish of the sea, but this is not what is meant. He means we are to do the will of God as the free, intelligences of heaven—the angels do it. Men and devils are the only beings that do not do the will of God. (Men are in strange company in this respect). But there are those who maintain that it is impossible to do the will of God as the angels do. They say this is a wicked world and Satan is so strong and human nature is so weak. We answer that it is a possible experience. 1. The angels do the will of God the best they know. They can not do what they do not know. In this respect we can do the will

of God. 2. The angels do the will of God without any inward protest or tendencies contrary to the will of God. The great hindrance to our doing the will of God is an inward tendency from our depraved natures. Sinfulness of heart is the great hindrance. When we become entirely sanctified and this is eliminated we can do the will of God as it is done in heaven. When a man is converted he yields his will to God. He says, "thy will be done," but sometimes he yields under protest because he feels that he must, or be damned. But when he is entirely sanctified the opposing element of a sinful disposition is removed. His will is in harmony with the divine will. 3. He does the will of God without any questioning, just as the angels do. It may be said that this prayer is not capable of being fulfilled on this earth. Then the first prayer just before it is also incapable of fulfillment. They both stand or fall together. "Thy kingdom come" is a prayer for conversion and "thy will be done in earth, as it is in heaven" is a prayer for entire sanctification—"The second blessing." These two steps are necessary to *properly hallow the divine name.*

"*Give us this day our daily bread.*" The word translated bread here in the Greek always signifies the bread which we use for food and not spiritual bread for the soul. It is a prayer for our temporal needs. Having attended to our soul needs we have a right to ask God for food, and the wants of the body, and no man need expect God to answer prayer for his temporal wants who is unwilling to become a loyal subject of his kingdom. He does not bid us ask ahead for tomorrow but only for today. Trust him a day at a time. Let tomorrow take care of itself. Trust God when that time comes. "He who can be content with today's loaf, and trust the morrow wholly to God, has learned the spirit of this prayer as interpreted by verses 25-34 below."

Having prayed for the conversion and sanctification of the world and our daily bread we are now ready to pray in such a way as to affect our relations with our neighbors. "Forgive us our debts as we forgive our debtors." We are constantly coming in contact with those who ill treat us. We can not avoid this because we are in a world where man is wicked and seems to oppress his fellow man more or less, or injure his reputation, property or life. This prayer is intended for us to so use that we shall

not have that revengeful spirit which is prohibited in chapter 5:38-48. It is a prayer for God to treat us just as we do our enemies. It is a fearful prayer to offer if we have any revengeful spirit towards any one on earth. Many people, who offer this prayer, really ask God to damn them. He who will not forgive others asks God not to forgive him when he prays this prayer, and we are commanded to pray it. If we are perplexed as to how we ought to feel towards others this will tell us we ought to feel towards others just as we desire God to feel towards us. Debts mean more than trespasses. Trespasses are positive acts of wrongdoing. Debts means all that is due. Trespasses means sins committed. Debts means both sins of commission and of omission. It means all that is due to God. How silly and wicked is that false accusation that those who profess the Wesleyan doctrine of holiness as their experience claim to have "got beyond praying the Lord's prayer." The prayer includes all our aberrations from the perfect law of God. Our finite minds are not capable of grasping all that is in the perfect law of God so as to know what is absolutely right and wrong, but God allows perfect love which he has put in our hearts to fulfill or fill out our lack of knowledge and so love fulfills the law. If we had a dear friend against whom we had unwittingly done something to grieve him, when we found it out we could most surely say, "forgive me, I did not intend to harm or hurt you or trespass on your rights." And so every day we need to say, "Lord forgive everything that thy pure eye has seen amiss that I did not see."

"Lead us not into temptation." The word temptation means more strictly *trial*. It is a petition for God not to bring us into trial lest it be too much for us. Of course this, like all prayer, must be with a submission to the will of God. We are not to be like Peter so self-confident that we do not care whether the trial comes or not. But if God permits the trial to come we are to boldly face it and not be cowards. "Deliver us from evil." The Revised Version translates this, "the evil one" with the word *one* in italics showing that it is supplied by the translators. We believe that it includes all evils as well as the Evil One. It means sin as well as temporal evil and the devil. Deliver us from all sin is included in it. Notice the word "*us*" is used. It shows

that we are also to pray for others. And as we are to do all we can to answer our own prayers, it will of course lead us not to put temptation in any way before others, or be a temptation to them. "For this is the kingdom and the power and the glory." This doxology is not in many of the best Greek manuscripts and is left out of the Revised Version. "This prayer, as indeed every prayer, is a letter from earth to heaven. Here is the inscription, Our Father: the place is *heaven*: the contents in the several errands: the close *for thine is the kingdom*: the seal *amen*: and if you will the date, too, *this day*" (Henry).

"For if ye forgive not men." Our Lord here comments on this prayer of his own giving. He is the best commentator. He herein tells us we are not sincere if we expect God to hear our prayers and forgive us, and we will not forgive others. Notice then that his comment sustains the view we have taken that "Thy kingdom come means justification or forgiveness of sins," for forgiveness is not mentioned explicitly in this prayer. Yet it is in it.

Fasting. The Old Testament prescribed only one day for fasting. Christ ordained no day for a set fast. He did not forbid fasting, but it seems to us he taught fasting to be the expression of sorrow of heart and not a means of grace that has in it any meritorious quality. It is often, like prayer, a help to spiritual development while it does not itself bring salvation. He told his disciples that they could not fast while he was with them like the disciples of John, who were deprived of their master (Matt. 9:14-15). They who fast should be they who feel that the Master is not with them, or they, who are so burdened for the souls of those about them that the appetite is gone. This is the only genuine fasting; that which comes from the heart. God's providences sometime indicate that general fasting is appropriate in great national or social calamity, or when the church is under general pressure for the salvation of men. But to "*put it on*" as did the Pharisees, by disfiguring the face and *appearing* to fast is hypocrisy. The Old Testament tells what a real fast is. (See Isaiah 58:3-7).

CONSECRATION OF MONEY. Vs. 19-24.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

He now strikes at covetousness, one of the great characteristics of the carnal mind of which the Pharisees were specially guilty. Many think they are entirely consecrated or entirely sanctified, who fall down before this evil. It eats the soul like a canker, like a moth and the rust which he speaks of in these verses. It is especially the vice of the aged, who have cultivated it for a life time. When the fires of fleshly lusts have burned out this flame rages the hotter. Jesus gives two reasons here why we should not be covetous and greedy to lay up treasures on earth. 1. Because moth and rust corrupt. Garments were used as money in the East. Naaman brought out his gold and silver garments to buy the cure of leprosy. Moth eats garments, rust eats money, and mice and decay will devour greenbacks. The idea is that riches are uncertain and if our hearts are set on them we shall be disappointed.

2. *The love of money corrupts the soul.* If your treasure is on this earth your heart will not be in heaven. You will be earthly minded and not heavenly minded. You will love this world so well as not to care particularly about heaven. This verse does not condemn wise provision for the future, for he that provideth not for his own is worse than an infidel, says Paul. But it does forbid laying up treasures. And right here there is danger even in looking out for the future, lest as the drinker gradually creates an appetite for liquor, so we may create an appetite for money unconsciously, while making provision for the future. Real holiness means death to the love of money. How many have it?

What? the love of money; real holiness; one or the other. We can not have both. "If a man pursues his business that he may raise himself to a state of figure and riches in this world, he is no longer serving God in his employment, and has no more title to a reward from God than he that gives alms that he may be seen, or prays, that he may be heard of men. For vain and earthly designs are no more allowable in our employments, than in our alms and devotions." (Wesley.)

"If thine eye be single." The eye is the organ of vision. We see because light comes through the eye to the optic nerve. If the eye is perfectly healthy and complete in construction, we shall see objects as they are. If our eye is evil or diseased we shall see objects in the wrong light. For instance, some forms of disease cause us to see double. Other forms of eye-disease cause us to see things in the wrong colors. This is called color blindness. Still other forms of disease prevent from seeing any thing. What the eye is to the body, the heart is to the spiritual or inner man. By the heart is meant the will and the affections. The Greek word here translated *single* means *simplicity* or *singleness* that is free from any mixture or not compounded. It means that the intention and affections are pure: not mixed with any sinfulness. It means an entirely sanctified heart. This same word is translated in Rom. 12:8 "*simplicity*." It means that if we have a pure heart, it shall be free from that covetousness and worldliness of which the previous verses (19-21) speak, and so our whole body will be filled with the light. We shall see things as they are. Our gaze will be on heaven and divine things and not on this world. The people whose whole being is filled with the light of God are those who have pure hearts. The Bible has much to say about purity of heart as connected with seeing. "Blessed are the pure in heart for they shall see God." "Holiness without which no man shall see the Lord." "Why beholdest thou the mote that is in thy brother's eye and considerest not the beam that is in thine own eye." What we see depends on what we are. If we look upon money as a thing to be worshipped and are living for it and for this world, our spiritual eye sight will be very poor. No wonder there are many professed Christians who can not see into holiness. They have put out their spiritual

eye sight, if they ever had any. It is only a pure heart that has the light of holiness and happiness. "What the eye is to the body, the *heart* (not the intellect) is to the soul. If the heart is pure, we see God and heavenly things, and take hold on truth, and are made righteous: if it be corrupt, all is corrupt, and the very power of moral and spiritual discernment is abated and finally destroyed: for the soul that begins by practically disregarding spiritual truths, ends by losing the power of perceiving them" (Abbott). Inbred sin is the cause of spiritual blindness.

"No man can serve two masters." He means that we can not live for heaven and for this world, too. Our treasure can not be in both places. We can not serve God and Mammon. Mammon was the name of an idol worshipped by the heathen, and was their god of riches. The man who lays up his treasure in heaven is worshipping Jehovah. The man, who is laying up his treasures on earth, is worshipping Mammon. We can not worship both. This does not mean that it is necessarily wrong to be rich, for Job and Abraham were rich. A man can often do great things for God because of his riches which he could not do if poor. It means we must not love money or make it an idol. To "serve" means to be the slave of, or servant. The man who loves money becomes its servant and a hard service it is too. "Job was rich, but he served not Mammon but possessed it and ruled over it, and was master and not slave" (Chrysostom). There will more people probably be damned for their misuse of money than for adultery," and he puts covetous people in the same category with the vilest, who will be shut out of heaven. (See 1 Cor. 6:9-10; Eph. 5:5.)

A HOLY MAN TRUSTS GOD FOR TEMPORAL THINGS.

Vs. 25-34.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

These verses are the conclusion of the preceding section, that treats on laying up treasures. "Therefore" (because ye can not serve God and mammon and because God has promised to take care of us and because we are to pray in faith each day, "Give us our daily bread") we must not worry about tomorrow, for God has promised to take care of his true children. We must therefore "Take no thought for our life." We must understand that the Greek word here is improperly rendered. It means not "thought" but that which *divides* the mind; hence, that which gives it anxiety. And so the Revised Version has rendered it. "Be not *anxious* for your life." This is the true meaning of the Saviour. He does not mean that we can not have a wise forethought for the things necessary for our sustenance. But he forbids us to worry about our bread and butter. "Is not the life more than meat and the body more than raiment?" If God gave us bodies in which to glorify Him, will he not give us those things necessary to support those bodies?

"Behold the fowls of the air." He gives another reason; that is, if he takes care of the birds who do not raise their own food will he not take care of his children? He does not mean that we are not to sow and reap, but we are not to be any more anxious if we are true to God, for our daily food and raiment than are the birds.

Another reason why we should not worry is because it does no good. "Which of you by taking thought can add one cubit to his stature." Here is the same Greek word again, which means *anxiety*. And thus the Revised Version has it again, "Which of you by being anxious can add one cubit to his stature." Worry will not enable a man to grow a single thousandth part of an inch. And if it will not add to the dimensions of the body it certainly will not feed or clothe it. Some one says there are two things that we ought not to worry about: those things we can not help and those things that we can help. Worry does no good but it often does harm.

Our Saviour here says that worry does no good. Some think that as the same Greek word in John 9:21 is translated "age," that he meant to say, using the word in a figurative sense, "Which of you by being anxious can add to the length of your life." It means the same thing. No one will live any longer by worry. It usually works to shorten life.

"Consider the lilies of the field." Jesus went to nature often for his illustrations: a hint to the preacher and teacher. Nature and grace are two kingdoms ruled over by the same God. His workings in nature are usually a fine illustration of what he does in grace. "Solomon in all his glory was not arrayed like one of these." Solomon was the king who reigned in more splendor than any other of the Jewish kings. His reign was the most splendid and was always looked back to by the Jews, as the illustration of the greatest splendor the world ever knew. Yet all this glory was surpassed by the flowers of the field. Take the most splendid human fabrication, whether of gold or silver or clothing, and put it under the microscope and it will appear rough and imperfect. But put one of the smallest and most delicate of the flowers that God has made under the glass and it is found to be perfect. Abbott thinks this means that he is rebuking those who are worried because they can not make as much display as their neighbors. "Our worry and anxiety are for the most part not for the food and clothing that are necessary for our life and usefulness, but for the means to equal and surpass our neighbors in display: and yet with all our striving the wild flowers of the field surpass us." If we were as splendidly arrayed as Solomon,

the flowers are even more so and God takes care of them. The grass that God takes so much care of in its fashioning and the lilies interspersed in it are cast into the oven for fuel. God who takes care of the birds and the grass and lilies will certainly take care of his children. "Oh ye of little faith." There is nothing in the Scripture that so excited the censure of Jesus as lack of faith. We find him upbraiding his disciples more for lack or weakness of faith than for any other thing. The world makes its chief object worldly treasures "after these things do the Gentiles seek." And if we are after the same things as the world how do we differ from the world? How are we any better than they if we act as they do? Let the world worship mammon, but we must worship only God. Our business is to "seek first the kingdom of God and his righteousness and all these things shall be added unto" us. That is, all the necessary things as food and raiment and shelter, if we seek the kingdom of God, not merely first in point of time but make it the chief thing. Who believes it? let him then so act. It is a comforting thought to the trusting soul that "Your heavenly Father knoweth that ye have need of these things." "Take therefore no thought for the morrow, for the morrow shall take thought for itself." We have already shown in verses 25 and 27 that the word means anxiety. The Revised Version renders it "Be not therefore anxious for the morrow for the morrow will be anxious for itself." The day has sufficient trouble of its own without borrowing from tomorrow. But how shall one live thus free from worry? By having the "old Man" cast out who is the root of worry, and having that holiness symbolized by "the single eye" of verse 22.

CHAPTER VII.

A HOLINESS SERMON (Concluded).

Holiness is Free from Censoriousness. Vs. 1-6. All the Blessings of the Sanctified Life Come Through the Prayer of Faith. Vs. 7-12. The Way to Heaven is Holy, Narrow and Unpopular. Vs. 13-14. We Must Beware of Teachers of False Doctrine. Vs. 15-20. The Fruit of True Holiness is Obedience to God. Vs. 21-23. The Conclusion of This Great Sermon is Summed Up in Obedience. Vs. 24-29.

HOLINESS IS FREE FROM CENSORIOUSNESS. Vs. 1-6.

- 1 Judge not, that ye be not judged.
- 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
- 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
- 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?
- 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
- 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Holiness is the opposite of self righteousness. Self righteousness compares itself with others and seeks to belittle them that its own excellencies may shine by the comparison. This was the great sin of the Pharisees. Jesus tells us this in the parable of the Pharisee and the Publican. "He spake this parable unto certain which trusted in themselves that they were righteous and despised others." This seems to be the judging referred to in this chapter. Of course it does not mean the judicial act of a judge in court for the Bible commends these and says "the powers that be are

ordained of God.” It certainly does not mean that we are not to form an opinion of the acts of others. It would be impossible to be intelligent and fail to notice things that are not right. But it condemns those people who would cut off and consign to eternal damnation those who do not agree with them; the people, who take the judgment seat and tell just who is saved and who is not, who will get to heaven and who will not, who assume to take the place of the Great Judge himself. This is contrary to the perfect love, of which Paul speaks, that “thinketh no evil,” and that God requires.

Such people judge by appearances. They can not see the heart as God does. And they shall be judged the same way that they judge others. “With what judgment ye judge, ye shall be judged.” We have seen it again and again. Those who have been the hardest and most censorious have just as merciless critics after them, dealing out to them their own medicine. We never knew it to fail. Let us not suppose that the judgment referred to here is what they shall receive in the world to come merely. Some of it is here. The Pharisee judged the Publican and the Judge himself, who sees men’s hearts as they are, judged him. “And why beholdest thou the mote that is in thy brother’s eye.” It is *thy brother’s* eye. This seems to be directed principally to Christians who are judging their brother Christians while the judgment or opinion of verse 6 is of the unsaved, wicked world—the swine. The mote in the brother’s eye was small in comparison to the beam in the critic’s eye. Why did he see the mote in his brother’s eye? Because of the beam in his own eye. A beam is a bad thing for the sight. We saw that the eye was the organ of vision in Chapter 6:22. We also saw there that the eye is the affections. When the heart is pure it helps wonderfully in seeing spiritual truths. People who are censorious have in their hearts the beam of inbred sin. This is what ailed the church at Corinth. They were yet carnal, full of their criticisms of each other. Inbred sin is the beam which makes people always seeing motes and keeps them in the mote business. No man who has a beam in his own eye is fit to say to his brother, “Let me pull the mote out of thine eye.” A blind man can never become a good oculist. Who would want to employ a blind man to remove a cataract from

his eyes? A man who has inbred sin in him is a poor workman to try to help the church or sinners. They will say, "Physician heal thyself."

We see then that all preachers of the gospel, teachers of the Sunday School and reformers generally ought to be wholly sanctified. How opposite to this principle is the uncharity of bigotry or fanaticism. How different from the command of St. Paul, "Brethren, if a man be overtaken in a fault ye that are spiritual ought to restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Our treatment of the erring is a good test of what we are ourselves. Holiness means perfect love to man as truly as it does perfect love to God. Harsh criticism is destructive of spiritual life. Real holiness is constructive. "Thou perceivest on thy own selfish judgment seat that thy brother has very absurd opinions: he sees things very strangely: it is because of that little splinter in his eye: take it out. Alas! there is no splinter there. What thou seest is only the image of a whole timber in thine own eye reflected into his. That timber is made by some moral mistake, some selfish passion of thine own. Perhaps when thou hast pitched the lumber out of thine own optics, thou wilt find the splinter gone from his." (Whedon.) It is wonderful how good a lot of people will look to us, when we are good ourselves, whom we could not endure before. A man who is very anxious to reform other people but not as equally anxious to be right himself is a hypocrite. A hypocrite is one who acts a part. This is the definition of the word. He is only *acting* a part. He does not really mean it.

"Give not that which is holy to dogs." This verse throws light on verse 1, showing that by "judging" he does not mean that we are not to have an opinion of people. We can not help it, for perception of character about us is involuntary. But we are not to consign men to perdition even if we see that they are bad. Let God do that, where it is just. There are people who are doglike and swinish in their nature, who rail upon us when we are trying to do them good. There are people like the swine, so beastly that they will not appreciate purity. The only thing they are competent to understand is that there is a lake of fire and brimstone. It is no use to testify or teach holiness to them. It is all thrown away if intended for them.

ALL THE BLESSINGS OF THE SANCTIFIED LIFE COME
THROUGH THE PRAYER OF FAITH. Vs. 7-12.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

A comparison of verse 11 and Luke 11:13 show an apparent discrepancy. There he says that the Holy Spirit will be given. Here he says "Good things" (vs. 11). But the discrepancy is more apparent than real. The Holy Spirit is The Gift of all gifts; called The Promise of The Father (Acts 1:4). It was the great promise of The Old Testament, which had not been fulfilled. The promise of Jesus himself had been fulfilled. We note this promise in such passages as Isa. 32:15; 44:3 and Joel 2:28). This is the grand climax of the gospel of the Old and New Testaments—a heart filled with the spirit of God. This is the source of all the spiritual blessings of the divine life in the soul. This is the root of all the blessings of the sanctified life and so when he says here "good things," it means the spiritual blessings, which are the real blessings of life, in comparison with which the temporal gifts of life are not to be mentioned in the same day, even as the soul is infinitely superior to the body.

Having told us in the previous sections of the sermon how not to be like the Pharisees, or rather how to avoid their mistaken outside righteousness, He now tells us how to put on positive righteousness, by asking and receiving the Holy Spirit, who will adorn our character with all "the good things" of the spiritual life."

This is akin to the statement of the Apostle in Rom. 8:32: "How shall he not with him freely give us all things." This then is an illustration of how we should pray for the gift of The

Holy Ghost. 1. *We are to ask.* We sometimes are in doubt as to what the will of God is and for what we should ask. There are some things that are so clearly stated in the Bible as the will of God that we can not be in doubt as to them. One of these is the gift of the Holy Spirit. It is the unqualified will of God that we should ask for and receive this gift. God will not give it to those who do not care enough to ask. Anything that is worth having is worth asking for. 2. *We are to seek.* Asking is not enough. We should be on the stretch for it as a hungry child is for the bread for which he asks. It means a constant expectation of receiving it. The man, who asks without any present expectation of getting it, is not seeking. We are to ask as if all depended on God and then seek as if it all depended on us. Such seeking will lead a man, who is in earnest, to see if he has anything in his life that hinders the answer to his prayer. 3. *Knock.* When there seems something in the way of our obtaining, as apparently impossible as a closed door we are to be as importunate as a hungry child, who tries to get the attention of those who are inside that they may open the door. This is real hungering and thirsting after righteousness. Asking, and seeking, and knocking mean all the intensity of our nature. It does not mean sitting down and going to sleep, or being passive receivers of some irresistible blessing, that will sweep over us. The disciples at Pentecost were all filled with the Holy Spirit but it did not come by accident, or to a company who had their minds on some other thing and were surprised at the result. It means we must definitely seek and be expecting. Some people think that this definite work of preaching and inviting is overdone. It is the scriptural command.

“If his son ask bread will he give him a stone?” A stone is not like bread. It is not to be eaten. It will not satisfy the wants of the body. It will not appease hunger. The children of God want a satisfying religion as much as a hungry child wants bread. They have it when they receive the Gift of the Spirit. Read the parallel account of Luke, chapter 11. He says, “How much more shall your heavenly Father give The Holy Spirit to them that ask him.” He does not give us a stone to break our teeth—an idle empty blessing. *HE IS MORE WILLING TO GIVE*

THE HOLY SPIRIT THAN WE ARE TO GIVE BREAD TO OUR CHILDREN. This is something definite. It is the very thing we ask for—bread. That is, the Holy Spirit is a definite gift—not “more religion” or a “deeper work of grace” but *THE HOLY SPIRIT*. If you have asked for bread, do not call it by some other name, when you get it. “Or if he ask a fish will he give him a serpent?” A serpent is dangerous. God will not give his children something dangerous. And yet some people have thought that this is a very dangerous doctrine to give to the people, that God will make us temples for his indwelling. This teaches us that God is as anxious and delights as much in giving The Holy Spirit to those of his children, who ask him, as we delight to feed our children. Who of us really believe that God is *delighted* to give the Holy Spirit to his asking children?

“Therefore.” This is one of the logical conclusions of Jesus, the great reasoner. If God delights to give his best gift to us, even more than we delight to give to our children, we ought therefore to be equally benevolent towards others. Hence he gives the world-wide, famous golden rule: “As ye would that men should do to you, do ye even so to them.” The golden rule is the result of a holy character and none but a holy man can practice it from the heart.

“Ye being evil.” These disciples had not yet had their Pentecost and had sin in them and hence he could say to them although they had been born again (as we have seen in Chapter three), they were “evil.” “Stier well observes that the remark is a strong indirect support of the doctrine of original sin.” (Abbott.)

THE WAY TO HEAVEN IS HOLY, NARROW AND UN-POPULAR. Vs. 13-14.

13 Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

There seems to be no special connection here. The sentiments and principles of Christ are now laid down, as he is concluding his sermon, more after the nature of detached aphoristic commands.

Yet there is one great thought running through them all and that is the nature of the kingdom of heaven, for that is the key to his ministry. The gate to this holy way is narrow. It is the gate of repentance which leads into, not heaven by and by, but the present kingdom of heaven. We must pass through the present kingdom of heaven, or narrow way, in order to reach the more excellent glory. The gate of repentance is so narrow that it will not allow room enough for a single sin. We must leave them all behind. But is not the regenerated life holy before we receive the sanctifying Spirit in all his fulness? Certainly. It is so holy that while the regenerate man has in him yet the tendencies to sin because of his depraved nature yet he cannot take a single sinful act into the way of conversion with him. The regenerate life is so high and holy that it does not admit of any sins. Not only is the gate narrow, but the way is narrow all along; no sin in order to get in, and no sin in order to remain in the way. "Whosoever is born of God doth not commit sin." This is what John Bunyan called The Wicket Gate. It is an unpopular way so Jesus says, for he declares: "Few there be that find it." Few people really get converted according to Christ. That is the reason that all sorts of religion are popular except that which demands repentance. The popular religion of the world is of the devil, to beguile men, who are not willing to deny themselves and take up the cross of Jesus. Men love sin too well to give it up. "They see the crowd rushing through the broad gate: they desire nothing better than so liberal a route, and they would not press through the narrow way if it were before their eyes." (Whedon.) "There are few that find the way to heaven: fewer yet who abide in it: fewer still who walk in it: and fewest of all who persevere unto the end. Nothing renders the way either narrow or difficult but sin. Let all the world leave their sins, and all the world may walk abreast in this good way." (Clarke.)

WE MUST BEWARE OF TEACHERS OF FALSE DOCTRINE.

Vs. 15-20.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

Christianity has suffered more from inside heresies and false doctrines than from the attacks of infidels and enemies on the outside. Jesus and the apostles had to continually oppose false teachers, who came in the name of Christianity. And in no department has it suffered more than in the false teachers of its central doctrine, which is holiness. All sorts of doctrines have been advanced that propose to allow sin to exist. The sin question is the vital point and all the great heresies that have wrought ruin to the advancement of true religion have started with those who diverged first from the truth on the Sin question. Much of the epistles were written to counteract false doctrine.

"Sheep's clothing." Whedon says this is a "symbol of a professional and merely external holiness." History repeats itself, and as long as the carnal mind exists we will always have those who will advance heresies. The work of the flesh is heresies (Gal. 5:20). There is such a thing as a professional holiness that allows the "old man" to live.

"Ye shall know them by their fruits." There is no more misunderstood Scripture in the whole Bible than this. It is almost always misapplied. It is usually quoted as applying to the lives of individuals about us. It does not apply in that sense at all. We can not always tell what people are by their outward appearance. They can, and frequently do, deceive us. Man looks at the outward appearance: but God alone, who looks at the heart, can tell absolutely what is in a man, or what he is. This Scripture was spoken of religious teachers and their doctrines and not of the religious or moral character. It means that we can and must judge of doctrines by their fruits. We think that the reason this injunction follows immediately the command to enter the strait gate is because the great error into which false prophets, in every age, have beguiled the people is that they can be in the kingdom of God without having forsaken their sins. A sinning

religion is a religion of the false prophets. It is very popular today to believe that men can be Christians and yet be practising sin. It is considered a mark of fanaticism to preach that a Christian must live without committing Sin and does so live. And there are pulpits that advocate this heresy. They are false prophets.

“A corrupt tree bringeth forth evil fruit.” The nature of a tree and the nature of a man correspond with each other. Beware of the doctrines that do not mean death to the sin principle within us. A false prophet is a teacher who is not radical on the sin question. We believe this Scripture applies especially to those, who in the church, trusted by it and supported by it, use their position to undermine the very doctrines that they have vowed to sustain and profess to believe, or did when they were ordained.

THE FRUIT OF TRUE HOLINESS IS OBEDIENCE TO GOD.

Vs. 21-23.

21 Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

“Not every one that saith unto me Lord, Lord,” that is, who makes a profession of religion. How this hits the popular notion that because we have professed religion and have partaken of the ordinances therefore we are sure of heaven. The sin question and not our profession of religion is to be the test. Have we a religion that enables us to keep God’s commandments: that keeps us from sinning, is the question. He that has divine power so shed abroad in his heart that he can keep God’s commands or do the will of God is the man, who will be finally saved, if he perseveres in keeping the commandments. He who does the will of God in earth as it is done in heaven is the only one that is fit for heaven. (See Chapter 6:10.)

Some have seemed to think that position as a public teacher or preacher will enable them to find acceptance with God. But

this is a mistake. God puts all ecclesiastics—popes and cardinals, Arch-bishops and Bishops, Elders and laymen on the same platform as far as their private personal experience is concerned. The Bishops have to go through the same narrow gate of separation from sin that the humblest layman goes through. Many preachers and dignitaries are to be awfully surprised in that day of accounts. A religion that will not enable us to keep the commandments of God is a failure for both worlds. “Then will I profess I never knew you.” The Greek here is *publicly profess*. What a day that will be, when the king shall pronounce this awful sentence to those who have done great things in his name and yet are cast out. As sin is the transgression of the commandments of God, those preachers, who have defended sin by saying we can not keep the divine commandment are false prophets. What will be their fate when He publicly professes “I never knew you”? They had never even been converted although God had used the truth they preached and saved souls through their ministry because truth is truth no matter who speaks it.

THE CONCLUSION OF THIS GREAT SERMON IS SUMMED UP IN OBEDIENCE. Vs. 24-29.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock :

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand :

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine :

29 For he taught them as *one* having authority, and not as the scribes.

This is the conclusion of the Sermon on the Mount begun in Chapter 5 and carried on through chapters five, six and seven. The first great announcement of God to man was in the ten com-

mandments, which marked the epoch of the law. This second great announcement marks the epoch or dispensation of The Gospel. It is the platform of the greatest leader of human history and has never been outgrown by the world and never can be. It supplements the law, by showing that the only way to fulfill it, is to have within us a holy heart. This is the righteousness that "exceeds the righteousness of the Scribes and Pharisees." Jesus calls the whole discourse, "These sayings of mine."

Every man is building a character. If he builds it on the foundation, Jesus Christ, and puts up the walls of good works in obedience to the divine will his house will stand when the day of testing comes. Every character that is built is like every house, it has a testing time that must surely come. Sorrow, trials, and temptations will beat upon us all, but the man who has put his good works on the foundation Christ Jesus will stand the storm. The man who has built his house on the foundation of good works alone, no matter how good they are, will fail. Building material for walls makes poor foundation. Morality was never intended for a foundation but for the walls of good works that are to be built on the true foundation, Jesus Christ.

"The sermon on the mount contains a summary of all the great moral principles and cardinal doctrines of the Gospel, except the atonement.

His own divinity, as the superior of Moses and the final Judge of men, is fully asserted; man's fallen and evil nature, the need of the Holy Spirit to salvation, the duty and success of prayer for its bestowment, are affirmed; faith in Christ as the only rock of safety, the necessity of renouncing self and the world, and giving ourselves by faith to God, whereby we may be regenerated into sons of God, are plentifully explained: holiness of heart, Christian perfection, and purity are described and required in explicit terms; probation, the final judgment, and everlasting retribution, are depicted in the clearest colors; and though the cross is not fully presented, yet that spirit of faith is powerfully inculcated, by which the cross, in fullness of time, would be embraced with full purpose of heart" (Whedon). Jesus taught this all with authority. The Scribes and Pharisees had been accustomed to say, "The law says so and so," but Jesus says, "I say." He assumed authority

such as only God has. Hence he taught that he was God, for never man spake as this man. It is the personality of the preacher that is the great factor or element of preaching. The man who has an experience of the things he preaches has authority such as no other teacher can have. How important then that those who preach on holiness, the great theme of the Bible, have the experience!

CHAPTER VIII.

THE HOLY MAN, THE WORLD'S BENEFACTOR.

Jesus' Cure of Sin Symbolized. Vs. 1-4. The Faith of Others Delights a Holy Heart. Vs. 5-13. Jesus, The Healer. Vs. 14-17. Holiness Never Compromises. Vs. 18-22. Holiness Abhors Unbelief. Vs. 23-27. Holiness is Unappreciated by the Very People it Has Come to Bless. Vs. 28-34.

JESUS' CURE OF SIN SYMBOLIZED. Vs. 1-4.

1 When he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

The last three chapters reveal the wonderful sayings of Jesus. This chapter shows some of his wonderful doings. It was said of him, "Never man spake like this man." It could be said with equal truth, never man did as this man. He was not only wonderful in word but also wonderful in works. The five miracles specially recorded in this chapter did not necessarily occur immediately after his discourse on The Mount. It is not known just when they occurred. We are unfortunate in our division of the Bible into chapters sometimes. The first verse of this chapter is, "When he was come down from the mount." It should have been put into the previous chapter, to which it belongs. Matthew after giving the account of the temptation of Jesus gave his platform of principles. He now gives some of his miracles which still further showed his divinity. We must remember that all the

miracles of Jesus are not given in the New Testament record. There would not have been space. No doubt hundreds and thousands were cured by him in his three years' ministry. We think from the nature of his recorded miracles, that only those miracles were described which illustrated the miracles which he works on the soul. In other words we have reason to believe that only those miracles were given that illustrate salvation of the soul from sin.

A leper came to him and said as he worshipped him, "Lord if thou wilt thou canst make me clean." *Leprosy was the scriptural type of sin.* We know this to be true, because no other disease had a religious ceremony required whenever it was cured. (See Lev. Ch. 14.) In the first chapter of Isaiah the sinful condition of Israel is compared to leprosy thus, "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds and bruises and putrefying sores: they have not been closed neither bound up, neither mollified with ointment." Note the points of analogy between leprosy and sin.

1. They are loathesome diseases. "Leprosy in its worst form, was one of the most terrible of diseases. It began with red spots upon the body, grouped in circles, and covered with a shiny scale or scab. It became generally incurable, and so corrupted the system that it became hereditary for generations. The body crumbled, the limbs fell apart and the man literally went to pieces." If we could see the soul of a sinner as God sees it, we should see something equally as bad. God uses this figure to show how offensive sin is to him. Unless men get rid of it, it will corrupt the soul completely.

2. Both were hereditary. The child born into the leper's family had in him leprous tendencies which sooner or later manifested themselves. All children born into this world have in them the tendencies to sin which sooner or later manifest themselves. Our children are innocent but not pure. We find in them a tendency to go wrong. This is seen in the fact that we never have to teach them to be bad. It comes natural. But we do have to teach them to be good. This is the doctrine of every evangelical church.

3. Leprosy and sin are constitutional diseases, that have their outward manifestation. Leprosy has outward eruptions in the scale or scab. Sin has its eruptions, in the wicked word, the act of sin, the evil thought and the evil look. Sin and leprosy were therefore diseases of the outward and inward man.

4. Nothing but a cure of the inward disease can meet the requirements of the case. It is so with sin. Do all you please to reform men and culture them, if you stop there, the cause of the world's evils has not been touched, and sin will manifest itself sooner or later. Outside treatment will not cure it. It would have been useless to doctor the outside eruptions of the leper. It is as useless to try to save men by anything except the Gospel cure, which Jesus came to provide, which reaches the seat of the disease—the heart—and destroys the disease.

5. Lepers and sinners must be banished from the presence of those who are well and sound. The law required it. The leper must be separated from society. He could dwell with no one but lepers. Unless we are set free from sin we too must be forever banished from the presence of God and holy angels. It is holiness or hell.

6. All classes are subject to these diseases. The king on his throne might have them as well as the beggar in the hovel. Sin is among all classes. We are apt to think that because a man dresses well or has a good deal of money or is refined or cultured after the fashion of this world that he is not so wretched in the sight of God as those who dwell in squalid surroundings. But God does not care for class distinctions or broadcloth or money.

7. A leper on a throne is as bad in his sight as a wretched beggar. Sin is sin with God. We need to insist on this, as many do not seem to think so.

8. There is no earthly cure for sin or leprosy. Men have been trying their cures for sin for thousands of years but it baffles human skill.

9. God sometimes cured leprosy, and he sometimes (whenever men are willing to fulfill the conditions) cures sin. Power divine is more than a match for sin—"For this purpose the Son of God was manifested, that he might destroy the works of the devil." Jesus is a physician as well as an Advocate. Some have only

looked upon him as an Advocate, who gets men free from the demands of the law. But the Bible calls him a physician. It is not right to neglect this part of his office and invite and urge men to seek pardon for their sinful acts and not tell them that he is also ready to cleanse from the disease.

10. When these diseases (leprosy and sin) are cured they are not merely suppressed but they are gone entirely. There is a class of religionists who assert that the best we can have in this life is a salvation that keeps sin suppressed or held down. But when the leper was cured of leprosy, it was not suppressed. It was cured. And the cleansing of leprosy is a type of the cleansing of sin. Therefore it means that we may be free from sin. When Jesus said, "Blessed are the pure in heart," he was not talking about suppression of sin in the heart for that is not purity. Purity means the absence—not the suppression of impurity. Let us then see how this man was cured of his leprosy and thereby see how we may be cured of sin.

1. He became a seeker. He was in earnest to be cured. Many would like full salvation but they do not want it enough to single themselves out from the crowd and make a business of seeking. All many do is to indulge in a few gentle desires for cleansing, but the man who gets it, must make a business of seeking, and be as much in earnest about it as was this leper. It makes us weary to hear people say they want a Sanctified heart, who will make no definite, pronounced effort to obtain it. The man who will not be willing to do anything that will help him to get to Jesus, whether it be to pray, go to an altar, confess his need, or anything else, prefers sin to holiness, and he is simply getting what he wants most. We have got just that which we most prefer.

It cost this man something to break over the law that required lepers to keep away from the people, who were well. It meant that the people would condemn him. Society today will condemn us, if we get very much in earnest in seeking for salvation. If we care more for the good opinions of men than for soul health, we shall not be cured.

2. He asked for the cure. He made it a matter of prayer. Full salvation from all sin ought to be made a matter of prayer. We protest against and object to reasoning people into the experi-

ence of holiness; taking a passage of Scripture and forming an argument from it and calling it done. To be sure there is no virtue in prayer of itself; faith is the requisite, but prayer is a great help to the exercise of that genuine faith that brings the blessing. It does not seem to us that if a soul has a real conviction of the nature of the corruption of his heart, he can be any more passive in the matter, than the Apostle, who cried out of the depths of his heart, "O wretched man that I am, who shall deliver me from the body of this death!" Anything that is worth having is worth asking for. IT is the son that *asks* bread, who is not turned away with a stone. We are to ask that we may receive. We love to see such a realization of the horrible nature of inbred sin as begets a tremendous earnestness in seeking deliverance from it.

3. He asked in faith. He said, "Lord if thou wilt thou canst make me clean." He believed that the Lord could do it. His faith measured up to what light he had. He did not have the light we have today. God has given us greater assurance that he can cure leprosy of sin than this man had. *Then* it was sovereignly bestowed. Now the cure of sin is graciously bestowed. We have so many promises that are unqualified that assure us that we may be cleansed from all sin, that we would mock God, if we said, "Lord if thou wilt," for we know he wants to do it. Notice the reply of Jesus is almost identical with the words of the leper, with the exception of the word "if." He said, "Lord if thou wilt." Jesus took out the "if" and replied, "I will; be thou clean." Let us under the greater light of the Gospel dispensation say, "Lord thou canst; thou wilt make me clean." Let us take him at his word. Even this man was ahead of some today. He believed the Lord had the power to cleanse him. There are those who seem to doubt the ability of the Lord to cleanse their hearts. They think they are too hard cases for Him. Others believe the Lord can do it but believe He is not willing. If He is not willing, then it is a reflection on Him, which we can not for a moment believe. He is too compassionate to let men go on crippled and handicapped with sin who really are anxious, at any cost, to get rid of it. It is a libel on his great heart of compassion to say that He can but will not cure.

Notice the time it took to effect the cure. "Immediately his leprosy was cleansed." It was instantaneous. There are those

who seem to doubt that the same One who instantly cured leprosy can instantly cure sin. But as sure as leprosy is the type of sin and its cure is the type of the cure of sin, so sure immediateness of the cure of leprosy means immediateness of the cure of sin.

Mark gives the reason why Jesus "touched him." He was "moved with compassion" (Mark 1:41). The touch was a touch of pity more wonderful because not only a universal prejudice, but also the Levitical law forbade touching any unclean thing (Lev. 5:3). "Yet even this act of Christ exemplifies the truth that he had come to fulfill the law, though he seemed to violate it and did not observe its letter. For the object of the law was the preservation of purity, but Christ did better than preserve himself from impurity; by his touch he communicated purity to the impure. It is never wrong to come in contact with impurity for the purpose of curing it, if we are strong in God to accomplish our beneficent purpose." (Abbott.)

He then commanded him to show himself to the priest in accordance with the law (See Leviticus Ch. 14 which tells what the sacrifices or "gift" required were). This requiring God's priest to pronounce him clean, after certain sacrifices, kept before the Jews the fact that leprosy typified sin. He also commanded him, "See thou tell no man." This in no sense militates against the idea that we are not to tell of the cure of sin. In this case Jesus charged him not to tell, lest the priest should deny that he had been cured, if the news got ahead of him, before he reached the temple. After the priest had seen him and pronounced the cure then there could be no reason for his keeping still about it. Jesus did not release people from the duty of confession as we see, when he required the woman who was cured of the issue of blood to come forward and confess it publicly (Mark 5:23). Mark gives another reason for his not wishing it announced. The man did not obey him but went out and told it everywhere insomuch that Jesus could no more enter the city but had to go into desert places (See Mark 1:45). The crowds became so great that he had to withdraw. Let those who seek to find encouragement from this in withholding their testimony remember that they have no excuse unless they are going to attract so great crowds that it will hinder others from getting salvation, which is an improbable case

today. He told the man who was freed from the devil to go home and tell it (Mark 5:19). So we can not lay down a general principle from this case before us.

THE FAITH OF OTHERS DELIGHTS A HOLY HEART.

Vs. 5-13.

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Capernaum was one of the chief cities of Galilee, situated probably on the north coast of the Sea of Galilee. It was a port of entry for goods coming from Syria and had a custom house. Consequently the Roman government had there a garrison, as it was a prominent city of that region. There was a centurion there (An officer who commanded a company of one hundred soldiers, called a century). This centurion, like Cornelius, was very well disposed towards the Jewish religion and had built a synagogue for the Jews to worship. Immediately after the Sermon on the Mount (See Luke 7:1-10) the events of this chapter transpired. The centurion had a servant who was very sick. He sent, through a deputation of the elders of the Jews, to Jesus to come and heal his servant. Luke says that he sent the elders. Matthew says

he came himself. There is no discrepancy here as people are said to do things in the New Testament narrative that they do through others. The writer only gives the leading facts and does not attempt to give all the minutiae. Not only does the fact that this heathen had built this synagogue speak volumes for his moral character, but the fact that he was so concerned about the welfare of his servant, shows him to have been a man of large heart and nobility of character. He had an unusual tenderness for his servant. Adam Clarke says: "This centurion did not act as many masters do when their servants are afflicted—have them immediately removed to an infirmary or work-house." This is a truth that may well bear emphasis. Had we more of this spirit there would not be so much trouble in the industrial situation, or the "servant girl question." There is something in unsanctified nature that makes men look down on those who are below them in the different grades of society.

Luke says the Jewish elders spoke very highly of the worthiness of the centurion saying, "He loveth our nation and hath built us a synagogue." Certainly he was a remarkable man. The Jews hated and even despised the Gentiles and called them dogs. And even more, they hated the Roman soldiery, which was put there to watch them. A heathen, who could love the Jews under these circumstances, showed nobler qualities than even the majority of the Jews themselves. Jesus replied: "I will come and heal him." When the centurion received this word he sent another deputation (See Luke 7:6), declaring that he was not worthy for Jesus to come under his roof. He well knew that if Jesus did come under his roof he would defile himself in the eyes of the Jews, who so considered such an act. In the sense of our unworthiness we often show our real character.

"Observe three estimates of the centurion's worthiness: first his own, *not worthy*, because a sinner: second the Jewish estimate, *worthy*, because he had built a Jewish synagogue, the highest encomium of character which a Jewish elder could pass on a Gentile outcast: third, Jesus' estimate, *worthy because of his faith*, and needing no commendation from Jewish elders, but himself an example and a rebuke to them" (Abbott). He says: "Speak the word only and my servant shall be healed." What faith! He

did not need even to have Jesus come near the sick servant. He did not wait to see signs and wonders as do some before they can believe.

Some people think they have faith when they are a thousand leagues from it. A sense of great unworthiness and great faith may go together. There is much mock unworthiness that can not trust simply because there is great pride covered by a thin veil of professed unworthiness. Real humility casts itself wholly on the promises of God. Mock humility refuses to trust. He now makes an argument in his petition. "If a man like me, who commands men under him that will obey his commands, has that power over men, how much greater is thy power over disease and how easy it is for thee to bid the disease be gone." Faith is great in its arguments to God based on his omnipotence. God delights to have men come before him with scriptural arguments. That is the way that Moses and Abraham and the saints of old came, in their petitions.

"Jesus marvelled." There were many things that Jesus did on earth that show that he had a human nature as well as divine. He rejoiced, wept, and was tempted. Some one says that there were only two recorded instances where Jesus marvelled; here where he found faith, where it was least to be expected, in this heathen soldier, and while at Nazareth where he was brought up, he marvelled at their unbelief (Mark 6:6). He found unbelief where he should have found faith. Faith and unbelief mightily moved the heart of Jesus. Faith is the highest act of the soul and unbelief is the great sin of the world, of which the Holy Ghost has come into the world to convict men (See John 16:9). A holy soul is very sensitive to its surroundings whether of faith or unbelief. Let us keep in mind that faith is more than intellectual perception. It is a moral act of the soul that throws itself on Jesus. Notice too that this was faith for another, not for himself. This encourages us to believe that God hears our prayers for others, and so far as he can, without compelling them against their wills, he will hear our prayers. We have a right to believe that God will powerfully convict men, if we earnestly pray; for he can convict them against their wills. He can not however convert them against their wills.

Jesus said he had not found so great faith, even in Israel. Sometimes outsiders put to shame those who are in the church.

Here is an instance where the Bible teaches that honest heathen will be saved. This man and Cornelius were good samples or illustrations of the truth that Peter uttered at the house of Cornelius, "In every nation he that feareth God and worketh righteousness is accepted of him" (Acts 10:35). "Many shall come from the East and from the West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Many of the heathen who have lived up to their light will stand a better chance than the favored members of the church who have not lived up to their light. It means that a man may be a member of the church and yet go to hell. Some people think today that church membership will take them to heaven. But those who have not on the wedding garment of holiness will be "cast out into outer darkness where there shall be weeping and wailing and gnashing of teeth." Weeping denotes sorrow. Gnashing of the teeth denotes rage. We are told somewhere that the privileges of the church are "peculiar incitements to holiness from the hearing of God's word." If that be true and we do not get that holiness without which no man shall see the Lord we would stand a better chance if we had been born in a heathen land.

"As thou hast believed be it unto thee," said Jesus. The same is true today. We shall be saved up to and according to our faith. The miracles of healing seem to have been mostly in the earlier part of Jesus' ministry. Little is said about them in the latter part of his ministry with the exception of the healing of the ear of the servant of the high priest in the garden of Gethsemane after Jesus' arrest. The miracles were intended to call attention to the deep spiritual truths which came later and which took up the most of his attention, in the latter part of his ministry. The miracles were intended to call attention to and show his divinity. After that he led his disciples on to deeper truths. How pleased Jesus was at this man's faith.

JESUS, THE HEALER. Vs. 14-17.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

We can not help noticing how Jesus went about doing good. That is the characteristic of the holy for they are like Jesus. His miracles were not merely to show his power but to benefit some one. We are apt to say that Jesus died for mankind and that is all true, and furthermore had it not been for his death there had been no salvation for us. But he also lived for mankind. His thirty-three years on earth were a part of his consecration for the good of humanity. He does not ask us to die to atone for man for we are not worthy but he does ask us to live to do them good. He tried to help the sick. And he has made it our duty to visit them. The awards of the last day will be administered with this, as one of the tests, that we have visited his disciples, when sick, in his name (See Matt. 25:36). Do you visit the sick brethren of Jesus?

The country about Capernaum is low and marshy and malarial fevers are prevalent even today. Here we learn that Peter's wife's mother lay sick of a fever. "Jesus" came to Peter's house and saw there what would have surprised a Roman Catholic in these days, 'Peter's wife's mother': and if Peter had been living in modern days, he must have presented a relation which would have made him be instantly cast out of the church: for Peter it appears from this must have been a married man,—'his wife's mother.' And therefore a bishop may be the husband of one wife; marriage may be and is honorable in all men, minister or layman; and certainly if the first pope (so assumed to be), was married, the last pope need not hesitate to imitate his example. If this was apostolic practice there seems to be a lack of apostolic succession in the want of that practice on the part of the modern church of Rome" (Cumming). We also read in 1 Cor. 9:5 that Peter's wife was accustomed to accompany him in his journeys. Jesus was asked to heal her (See Mark 1:30). He immediately took her by the hand and raised her up (Mark 1:31) and im-

mediately the fever left her. Luke says it was a great fever. Luke was a physician and hence this is a description of severe sickness. Such fevers leave the patient much debilitated and it usually takes a long time to recover the strength, but she received her strength immediately so that she could exercise the usual duties of hospitality in taking care of her guests. This shows the completeness of the miracle.

It will be seen by verse 16 that he healed a great many here. Mark says "the whole city gathered about the door." We notice that it would have been impossible to relate the particulars of all the cases of healing. But we believe those miracles that illustrate soul healing are the only ones mentioned, to show us that his miracles of physical healing were symbolical of what he can do for the soul. He cured her instantly just as he does the disease of sin. She rose and ministered to him at once just as a fully saved soul today will do.

In all this the writer sees the fulfillment of the prophecy of Isaiah, "Himself took our infirmities and bare our sicknesses" (Isa. 53:4-5). Just as he took upon his great heart the sins of the world—not that he took them in the sense of being a sinner—but his heart of compassion took them as a loving burden. So he took upon him the sicknesses of mankind. He did not take them in the sense of being sick with them but he sympathized with suffering humanity, for sickness is the result of sin.

While on earth he cured many of the sick. Probably not all for he only cured when people had faith to trust him. And we believe today that when we have the right kind—the divinely inspired faith—he still cures sickness. It was and it still is a sympathetic bearing of the sorrows and sufferings of humanity. There is nothing that affects his people that does not draw out his sympathy.

HOLINESS NEVER COMPROMISES. Vs. 18-22.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the

birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

Jesus now had become quite popular and crowds attended him. "Great multitudes were all about him. So he took ship to go to the other side of the Sea of Galilee." The unprejudiced heart will certainly admit the claims of Jesus and that holiness which he came to establish. So when they see them both at first, they will acknowledge their claims. But when they find it means the plucking out of a right eye or the cutting off of a right hand then many forsake him and his cause. It has always been so. It has been asked how would you treat him if he were on earth today? Probably the same way your class did while he was here. The same classes are in the world today. Human nature is the same in all ages. For a time, he and holiness are popular. No man who is candid can deny it. But when the test comes. The multitude that cry one day "Hosanna" will the next day cry "Crucify him." Holiness of the right kind will never be any more popular than was Jesus.

A certain scribe thrust himself in on Jesus (we think impertinently) as he had withdrawn from the crowd for rest and said, "Master I will follow thee wheresoever thou goest." Some people talk the same way today. And those who want to make holiness easy and also religion in general, will tone down and let down the conditions. Here is a temptation. We hear people tell about preaching holiness in such a way as to awaken no opposition. Perhaps they do, but it is not the holiness of the Bible that is after the carnal mind to destroy it, which the carnal mind always resents. Jesus was a very discouraging preacher to the half hearted seeker and so are genuine holiness preachers today. The reason Jesus was so apparently discouraging was, he did not want to be followed by a cheap crowd. So he told the scribe of his poverty and privations. He had no home of his own and no money. And he got rid of him. The scribe was a great addition to his company, if he had got him. Many a preacher would have let down the standard to take in this great man.

It is better to lay the conditions down exactly as they are than to have a great revival that means a great slump in a few weeks. Let us imitate the Master. What a life of humility the King of Heaven submitted to that you and I might have eternal riches. He calls himself here "the Son of man." He was the typical man; just as God wants man to be—holy. He left a throne that we might sit upon a throne. Another disciple said: "Lord let me first go and bury my father." Tradition says this was Philip. There was a higher duty even than burying the dead that was thrust upon his disciples at this time. The dead in trespasses and sin could bury the physically dead. This was a play upon the word "dead," using it in a double sense. Other relatives that could not preach could do all this. Our Lord probably saw in this man some thing of worldliness that led him to offer this as an excuse. And if he had gone to bury his father he would probably have never returned.

HOLINESS ABHORS UNBELIEF. Vs. 23-27.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inso-much that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Having given us the miracles of the healing of the leper, the centurion's servant and Peter's wife's mother, Matthew now gives the account of the stilling of the storm on the Sea of Galilee, to show that Jesus is Lord of nature. Jesus and his disciples had taken a small boat (not a ship as the common translation has it), and embarked on the sea in order to avoid the multitudes that thronged him. The Sea of Galilee on account of its peculiar location among the hills is subject to wind squalls of great fury. Jesus was so thoroughly tired from his constant ministering to the multitudes, that when one of these sudden squalls arose he

slept on, regardless of the storm. It shows that he had the same human nature as we, that was subject to weariness. In their fright the disciples come and wake him. He arises from the cushion (not pillow. See Rev. Ver.) on which he had been sleeping as they cry to him in their terror. By a comparison with Mark and Luke and John it will be seen that their reported words are not the same. Matthew gives it, "Lord save us: we perish." Mark has it, "Master carest thou not that we perish," while Luke says, "Master, Master we perish." There is no discrepancy here. Each one doubtless had something to say and they all spoke at once and reported what they individually said in the excitement of the moment. "We behold in him exactly the reverse of Jonah: the fugitive prophet asleep in the midst of danger out of a dead conscience, the Savior out of a pure conscience: Jonah by his presence making the danger, Jesus yielding the pledge and the assurance of deliverance from the danger" (Trench). He rises and rebukes the wind and the sea and immediately a great calm ensues. Usually the sea will roll for days or at least, many hours, after a great hurricane. But here it subsided immediately, showing that the winds did not merely cease as would be the case from natural causes. So sudden was the cessation of wind and wave that it is called "a great calm." He rebuked the disciples before he rebuked the sea, because of their little faith. Jesus was always looking for faith. When he found it, he always commended it and in like manner rebuked the want of it. Does he not feel the same today towards faith and unbelief? An unbeliever is, to say the least, a chilly person, to one who believes God. Is it like getting in the region of an iceberg. We see too that they did not expect him to quell the storm for they say in astonishment, "What manner of man is this, that even the winds and the sea obey him?" They seem to wake him because they are tired at his seeming indifference, when the boat is filling with water. This little scene is a picture of human life, whose sea we are on, seeking the other shore. We may have Jesus with us and yet have trials, difficulties, persecutions and temptations. It is no mark of sin to have these adverse circumstances. We may think sometimes that he is not interested in us and our condition, and be tempted to think bitter things against the Lord, as if he had forgotten us. We may even

be so betrayed in our fears as to think that the cause of God and holiness are irretrievably lost and that sin is to have full sway and sweep all goodness away. He still says, "O ye of little faith." We may not always get the help, at the time we expect according to our notions, but he wants us to trust him, no matter what the storm or however adverse the circumstances, even if he seems to be absent or seems to be sleeping. It is a lesson of trust. This miracle is a parable of life. Let us not displease him by our doubts or fears. Holiness and doubt are as wide apart as the poles.

HOLINESS IS UNAPPRECIATED BY THE VERY PEOPLE
IT HAS COME TO BLESS. Vs. 28-34.

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

Having shown us the mighty power of Jesus over sickness and the powers of nature, Matthew now shows us his authority over even a stronger power than nature—even devils, with all their malignity against the holy Son of God and his cause. He beholds a more fearful sight than even the storm at sea. A man in whom were many devils met them.

People in this day say, "Do you believe that men were possessed

of devils in the time of Jesus?" Why not? they have been in men since that time, and there are men possessed of devils even today. Satan is a great imitator. He always seeks to duplicate the work of God. When Moses threw down his rod, the magicians threw down theirs also, and the devil had power to turn them into serpents. When Jesus came incarnate to this world, the devils came also to live in men. When the Holy Spirit came to dwell in men, Satan invented spiritualism. When the doctrine of salvation by faith, and healing by faith began to be made prominent, along came "Christian Science," stealing its name from the very Christianity whose fundamental principles it opposes, while it magnifies a so called faith.

When Jesus and the disciples had landed on the other shore they met immediately two men possessed with devils, who were a good illustration of sin and sinners in several respects. 1. Sin brings men into strange places. These men lived in tombs among the dead. The prodigal went to live among swine. 2. They were exceeding fierce. Sin makes men's dispositions like those of wild beasts. 3. Mark says of one of them, (for Mark only speaks of one—Mark 5:1-9—probably because he was very violent and the other not so marked in his fierceness) that he was continually crying and cutting himself with stones. Sin is self destructive. But the devil with all his power is not so powerful as Jesus, and can not keep men from Jesus. The devils cried out, "What have we to do with thee, Jesus, thou Son of God?" They acknowledged his deity and at the same time told a tremendous truth that Jesus and the devil have nothing in common; that there is a marked opposition between them. "Art thou come hither to torment us before our time?" They feared Jesus and feared he was going to punish them before their time of eternal torment begins (See Jude 6; Rev. 20:10). The holy are a torment to those who love sin. This is the reason there is so much opposition to holiness. It seems by this that the devils are expecting to be tormented.

We learn from this that hell is an awful place, when even the devils had rather go and live in swine than to go home. "They that fed the swine fled." As it was unlawful for the Jews to eat pork, these Jews, who were keeping swine, were in unlawful busi-

ness for the purpose of gain. When the swine herds had told their story, the whole city came out to meet Jesus and see what was done. Any one would suppose that they would have been real anxious to have him stay with them, but no, "they besought him to depart out of their coasts."

Prayer is the real desire of the soul, and the Lord is very careful to answer prayers according to our real desires. He answered even the prayers of devils. He answered the prayers of those who did not wish him to stay in their country. He is very accommodating. If people ask him not to come to them, he will stay away. If we ask him to excuse us from holiness of heart, he will grant it. But it will be a sad thing for us. If we keep making excuses he will take us at our request and excuse us. If those, who are constantly making excuses for not seeking all that God has for them, are not careful he will take them at their word and excuse them. It is a sad thing sometimes to be answered just the way we feel down in our hearts. Jesus came to do these people good but they would not allow it. He broke up their unlawful business and they were angry about it. Men do not want Jesus and his holiness because it drives out swinishness and all other evils. He came to do them good and they resented it. And so it is with the holiness which he came to establish on earth. Men do not appreciate it and often want to get rid of it. Truly "the carnal mind is enmity against God." These people cared more about swine than they did about Jesus. It is ever thus with the carnal mind. When men are debarred from a holy heaven, it will only be the echo of their own excuses which they have made against having that holiness which will fit them for heaven.

CHAPTER IX.

HOLINESS IS UNIVERSALLY BENEVOLENT TO ALL CLASSES.

The Condition of the Heart is of More Importance than the Condition of the Body. Vs. 1-8. Holiness Seeks to Save Sinners of Every Grade. Vs. 9-13. Holiness is the joyousness of a Wedding Feast. Vs. 14-17. Those Who Have Been Made Whole Should Confess it. Vs. 18-22. Holiness is Genuinely Compassionate Towards the Sorrowing and Afflicted. Vs. 23-38.

THE CONDITION OF THE HEART IS OF MORE CONSEQUENCE THAN THE CONDITION OF THE BODY.

Vs. 1-8.

1 And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which has given such power unto men.

The scene of this incident was at Capernaum. This was the dwelling place of Jesus after he left Nazareth (See Ch. 4:13). Here he performed several other miracles. There are five which

Matthew mentions here, as specimens of his power and as illustrating his mission. Notwithstanding the mighty works which he did here, the people generally refused to acknowledge the truth which he spoke to them. He therefore pronounced upon this place an awful judgment (See Matt. 11:23). This healing of the paralytic was one of the mighty works of which he speaks in thus pronouncing judgment on this city, that had received so much light.

On a certain day it was noised abroad throughout the city, that he was in a certain house and the multitudes came thronging the house and crowding about the door. This shows that he was very popular at this time, with the common people. And right at this time the opposition to him began. Every genuine revival will be opposed by the wicked, in the professed church as well as out of it. The most spiritual work in every age has had its greatest enemies among those who professed to be the Lord's people—the ecclesiastics. This may seem severe, but to deny it is to show ignorance of history. His popularity begat jealousy among the scribes and Pharisees. It was this that finally brought him to his death. So as Luke tells us (Luke 5:17) the Pharisees and doctors of the law were there. Holiness has always had its worst enemies in every age among the Pharisees and doctors of the law, and other ecclesiastics. They have been jealous of anything that would take from them their influence and leadership with the people.

As he was preaching, there came four men, bringing a man sick of the palsy, to have him healed. Whether it was the intense desire of the man alone, who urged them, or whether they were very anxious, being warm friends of the paralytic, we do not know. But they were desperately in earnest, to have him healed. So much so that they took off the roof since they could not get at him by the door, and let him down before Jesus. Luke says they let him down through the tiling. They showed their faith by overcoming the difficulties, as much as lay in their power. This is a good test of faith—the difficulties which we overcome to bring our friends to Christ. It teaches us too that Jesus honors the faith of those who take pains to bring their friends to him. Does he see in us faith for our friends? faith for those who have the paralysis of sin which is much worse than that of the body?

Sinners are hopeless and helpless unless we can get them to Christ and let him heal them. Do we really believe that? If so what anxiety, what pains we will take to get them to Jesus. When Jesus saw the man, he said to him, "Son be of good cheer." The next clause tells us why he was to be of good cheer, because "thy sins be forgiven thee." This same voice in the soul has made tens of thousands "be of good cheer," all down through the ages since. The man who does not understand why such people are of good cheer is a stranger himself to pardoning grace. It means that the guilt which dooms a soul to hell has been removed and there is now no more condemnation against him in the court of heaven.

Let it be known here, *that men were forgiven before Pentecost.* How absurd the idea that the disciples were not forgiven until Pentecost, when that was the work Jesus was engaged in all the time, he was with them—three years.

Some people imagine we must have a creed and believe in it in order to be saved. But this man had only faith that Jesus could heal him. If there was no salvation possible except through believing a creed, it would be impossible to reach many of the people of this great earth. Faith that brings salvation is faith in a personal Christ. We are not here casting any reflection on creeds. They are proper in their place. This man was pronounced forgiven and healed before he or his friends could offer a prayer with their lips. His friends were still on the roof. Jesus saw in the man's heart the real attitude of penitence for his sins and faith for their forgiveness. Prayer is the real desire of the soul. This man had it and Jesus recognized it. Salvation from our sins then is an instantaneous work of God.

Some of the scribes present began at once to find fault. It shows that this was why they came. Any one who could find fault at this, was capable of finding fault at anything. Do we expect that we can escape the censure of the Scribes and Pharisees of our day. If we do, we put ourselves above Jesus. There are many professed followers of Jesus today who will attack the most sacred things. Holiness has an easier time today than it had in the time of Jesus.

With that penetration which enabled him then and enables him now to see the very inmost thoughts of the heart, which is as an

open book before him, he said, "Wherefore think ye evil in your hearts." It was not honest criticism, for they thought evil. The opposition to the truth in all ages has not been the opposition of real doubt and perplexity about understanding but it has been a malignant spirit against the truth. This is the reason so many are always misunderstanding and misrepresenting holiness. They think evil against it.

He asked them whether it was easier to say, "Thy sins be forgiven thee," or to say "take up thy bed and walk." He did not mean the mere pronounciation of these words but that the claim to forgive is easier to make than the claim to heal the body. No one can see God's book of debit and credit, or the man's heart. So that Jesus could claim he had forgiven the man's sins and there was nothing to show to the contrary. But when he said, "arise take up thy bed and walk" and the man did it, then they knew it was true, that he had healed him. And if he could heal him, then he was divine and could forgive him also. The miracle of the healing proved the miracle of the forgiveness. Catholic priests claim that they have the power to pronounce men forgiven of their sins, but who knows it to be true? Where is the proof? If they could cure the people of their sickness at the same time then they would have some claim on the belief of the people that they could also forgive. So Jesus says, "That ye may know that The Son of Man hath power on earth to forgive sins, (Then saith he to the sick of the palsy) Arise, take up thy bed and go unto thine house." The walking of the man proved his forgiveness. It was a double work. This man was forgiven his sins as soon as Christ spoke, but the evidence of it was not given to the others until he walked.

When the man put forth his will power to obey Jesus then he was healed. It is true today that if we *will* to be saved, God will supply the power to save us. He helps us when we have honestly done our part. And when he sees us so anxious to get rid of sin that we are *willing* to put it away, he takes away what we honestly put away.

A great lesson here is that Jesus made more account of the spiritual part of the miracle than of the physical. He was thinking more of the forgiveness of sins than of the healing of the body.

The false notions of healing that are abroad in the world, make more of the physical than of the spiritual. But the physical is only secondary and of minor importance in comparison with the spiritual. Any one who claims to be able to heal the body can get a crowd, but they who seek to bring men to the great physician for salvation have difficulty in getting the ear of the people. Healing of the body is all right in its place but it is very difficult to give much attention to it without minifying soul healing which is the greater work. A man can get to heaven even if he be sick all his life and die with a diseased body, but not if he die with a sin wrecked soul. Let us not minify physical healing either, but put it in its proper place.

HOLINESS SEEKS TO SAVE SINNERS OF ALL GRADES.

Vs. 9-13.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

It is at this point that Christ calls one from the lowest class of society, evidently to show that he cares nothing for the class distinctions and prejudices which govern men. He calls Matthew to be a disciple and the writer of this Gospel. Notice how modestly Matthew mentions it thus, "He saw a man named Matthew, sitting at the receipt of custom." Matthew was a publican, or tax gatherer, and was employed in the business of collecting the customs or taxes which the Jews were obliged to pay to the Roman government on all important and exported goods, as well as most everything else. The Jews considered that they were degraded in having to pay this tax, and consequently any one who was a

tax gatherer was peculiarly obnoxious to them. The Roman government farmed out, or let this business, to certain individuals who in turn sublet it to others. These tax collectors or publicans were obliged to pay those from whom they leased their collectorship a certain sum of money. So they contrived in every way to add to the taxes by all manner of excuses, extortions and false accusation. They stripped the Jewish farmers of about everything they had. These publicans, as might naturally be expected, became very rich by this extortion. So odious and past redemption were they considered by the Jews that The Talmud (the body of the Jewish civil law) classes them with thieves and robbers and regards their repentance as impossible. From this low class Jesus called Matthew to be a disciple, and he became also an inspired writer. Jesus taught by this, that no man is beyond redemption. In Mark and Luke, he is called Levi. Doubtless he changed his name after he met Christ, just as Saul changed his name to Paul after his conversion.

The same Jesus who did not hesitate to touch the leper which seemed to be contrary to the law, in order to cure him, did not hesitate to call the wicked publican to repentance. Matthew, or Levi, was so rejoiced in his new experience that like all new converts he wanted his associates to find the same Christ. So he made a feast and called the other publicans to come and meet Jesus. This, with the Jews, was even worse than merely preaching to the publicans. Had Jesus only preached, they would not have found much fault, but by eating with them, he associated with them and so the Pharisees asked the disciples (They did not dare to speak to Jesus himself about it), "Why eateth your master with publicans and sinners?" They did not say why does he preach to them, but why does he associate with them. True holiness is never afraid to associate with sinners in order (not to approve of their course) but to save them. This is the only way we can ever reach the slum classes. If we are afraid to associate with them we will fail to reach them. Missions among the lower classes fail when the missionary lives in upper tendom, instead of among them. There is a right and a wrong way to associate with sinners. Paul said that he "became all things to all men if by any means he might save some." Jesus never refused an invitation to mingle

socially with sinners. We have seen some of the worst sinners won by holy people who were not afraid to go down to them to save them, and who were thus enabled to lead them to the cross.

The publicans were bad, and that made it all the more necessary that they have a Savior and so Jesus replies to the Pharisees, "They that be whole need no physician but they that are sick." Then he says, "But go ye and learn what that meaneth." This was a favorite saying, when the Scribes and Pharisees wished to refer people to the Scriptures. He here gives them some of their own medicine as he quotes Hosea 6:6, "I will have mercy and not sacrifice." If they accused him of being too lenient and compromising in going among sinners they at the same time accused the Heavenly Father who in Hosea 6:6 and in many other places, had said the same thing virtually. He wished them to understand that all religion both of the Old and New Testaments was full of mercy to all penitents of every grade of sin. One of the opposers of Christianity in one of the early centuries, made this charge that Jesus came to call sinners of the worst classes about him. The reply of the Christians of that day was that it was true. He did come to call sinners, but he came to call them to repentance. He came to call them to be good men and forsake their sins.

HOLINESS IS THE JOYOUSNESS OF A WEDDING FEAST.

Vs. 14-17.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.

Another class of people were mystified by the conduct of Jesus. These were the disciples of John the Baptist. Their master was now languishing in prison and naturally they were full of sorrow

and also perplexed that God should have allowed his enemies to sieze their master. And seeing Jesus eating and drinking while they were in sadness and fasting was to them unexplainable. So they asked him, "Why do we and the Pharisees fast oft while thy disciples fast not?" It was true that the Pharisees fasted a great deal. They were only required in the law to fast once a year, on the Day of Atonement. But they had prescribed very many fasts of their own appointment. There were several national fasts and some of the stricter Pharisees fasted the fifth and second days of the week.

Jesus never prescribed any set fasts and the New Testament church never set apart any special days for fasting. When it was done it was always with the individual a matter of his own private observance. Jesus gives them light on their perplexity, by saying, "Can the children of the bride chamber mourn as long as the bridegroom is with them?" He means that "he is the bridegroom and his church is the bride. His preachers and teachers are the children of the bride chamber who are bringing him and his church together, by getting men saved. The whole time between his public ministry and his second advent is the wedding feast, during which the children of the bridechamber are bringing their Lord to the bride. The marriage supper of the Lamb in the heavenly kingdom is the final consummation of the wedding ceremony." (Abbott.) Those who are pure in heart: who have on the wedding garment of holiness and are seeking to increase the number of the saved are those who have the fulness of joy, of which Jesus speaks (John 15:11). This experience which his sanctified people have now, is not a funeral occasion. It is the joy of the wedding feast. Fasting is for those who do not have him with them. Fasting is for those, who have lost the presence of the Master in their hearts. Let such people fast until their joy is restored, but not those who have it.

Fasting is only for those who are really sorrowful of heart. To fast when we have no sorrow is only hypocrisy. When we have deep sorrow, abstinence of food is a natural consequence. There is no virtue in a self-inflicted sorrow. Alford says, "Fasting should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul—not the

forced and stated fasts of the Old covenant now passed away."

Jesus then goes on still further in his explanation to tell them that his new religion of love and heart holiness can not be patched onto the old religious forms of the Old Dispensation any more than a man can put a patch of unfinished material upon an old garment. "The new patch, undressed by the fuller, and moist, will shrink and rend the old worn garment's cloth." Jesus did not believe in a patched up, old nature, but in a religion that gives a new nature. All reformation that does not go on this basis is a failure.

He then gives another illustration drawn from the custom of keeping their wine in bottles made of the skins of animals. Just as the fermenting wine would destroy an old stiff and hardened wine skin so will the joyous, vigorous gospel upset the old stiff forms of the past. This means no set fasting, but the expression of the saved heart must be natural and unhindered. "To confine new truth to old forms only results in shattering the old."

THOSE WHO HAVE BEEN MADE WHOLE SHOULD CONFESS IT. Vs. 13-22.

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

While Jesus was yet speaking a ruler of the synagogue, probably at Capernaum where he was speaking, came to him and prostrating himself before him said, "My daughter is even now dead, but come and lay thine hand upon her and she shall live." Mark says the father had already told him of her sickness and he was about to go to the house and this was the second summons.

As Jesus was going, accompanied by his disciples and a great

crowd, he stopped to heal an unfortunate woman who had been grievously afflicted for twelve years with what was considered an incurable disease. He stopped to do good everywhere he went. "On his way to perform one act of love he turned aside to give attention to another. The practical lesson is this: there are many who are so absorbed in one set of duties as to have no time for others; some whose life business is the suppression of the slave trade—the amelioration of the state of prisons—the reformation of abuses. Right except so far as they are monopolized by these, and feel themselves discharged from other obligations. The minister's work is spiritual: the physician's temporal. But if the former neglect physical needs or the latter shrink from spiritual opportunities on the plea that the care of bodies, not of souls is his work, so far they refuse to imitate their Master." (Robertson.)

Jesus was ever ready while on earth to do for humanity wherever he knew their needs. And the man who is holiest is like his Master, doing good where he finds opportunity. There is nothing like full salvation to make an "all around man." Holiness is as much misunderstood now as it was in the time of Christ. Those who know nothing about its workings, or are too careless to inquire, or too prejudiced to give it credit, have asserted that it means one-sided development—a specialism that neglects the most important and practical duties. But the holy man or church is just the reverse. Such a man or church will be found abundant in good deeds to the poor and unfortunate, zealous for foreign and home missions, straight on the Temperance and Prohibition question, always on hand at the revival meeting, and ever anxious to lead sinners to Christ. Any denial of this is either made in ignorance or prejudice, or both. Facts can be brought to substantiate this. Every holy man, like Jesus, has a heart of sympathy for the sad, sorrowing world all about him. It is a consolation to us to know that Jesus is just as sympathizing today as He was when on earth.

This woman was like the sinner who tries to find earthly cure for sin. She had tried all kinds of doctors and had suffered many things of them. A good deal of the doctoring of that day, and perhaps some of today, makes the patient worse. The sinner who

has tried Drs. Morality, Reformation, Good Works, Evolution and the like, has fared as did this woman. As she saw Jesus going by she thought "if I can only touch his garment I shall be whole." So, as the multitude were thronging him, she touched the hem of his garment. The hem of the garment had a religious significance. The Jews were required by law to have the borders of the garments made with a fringe on which was a ribbon of blue to keep them in constant remembrance of God's law. (See Numbers 15:37-40.) She seemed to think he was surcharged with divine power like a person full of electricity, and that this fringe of the garment had an especial sanctity. Jesus dressed like the rest of the Jews evidently. He did not rebuke this woman's superstitious faith but honored it. This teaches a great lesson, viz.: that we ought to be very charitable towards the ignorant and superstitious, if they have any faith in Christ at all, even though it be mixed with error. Better the superstitious faith of the ignorant than the cold unbelief that attempts to explain away the supernatural entirely. It shows how lenient Jesus is towards those with blind faith in Him. He healed her immediately. He saw her heart all the time and saw the movement of faith unseen by the eyes of the crowd. The healing power did not go out of him unconsciously. "Who touched my clothes?" the Master asked. The disciples tell him that everybody is thronging him and it is useless to ask who touched him. This was not true. There were many who thronged him but only one who definitely put forth the finger and touched him. Is this not often true today? In the great assemblies where many take part in the singing, and even in the outward forms of prayer, there are often only a few who really touch him and get healing power in their souls. There are frequently great assemblies, with crowds going through the motions and only a few really saved!

Mark says, "The woman, fearing and trembling, knowing what was done in her, came and fell down and told him all the truth." She knew instantly that she was healed. Jesus still does cures so marked that the subject knows that he is cured immediately. He did not ask her to come and confess as if he did not know who touched him. Some people object to a confession and coming to an altar in public. They make all sorts of excuses against it. But Jesus made an altar of confession

right here; and he did in many other instances. God says, "Ye are my witnesses." "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." He says that if we confess him before men He will confess us before his Father and the holy angels. And if we deny him before men He will deny us before his Father and the holy angels. Those people who make excuses against confessing what Christ has done for them are unscriptural and disobedient.

"And he said Daughter, be of good comfort." The saved person who testifies to the power of God to save, from a real desire to glorify him, will find a wonderful comfort imparted by the Spirit of God. This is the reward given by Him who says, "Them that honor me will I honor." But this is not all. He gives her more light and makes her more intelligent. He says, "Thy faith hath made thee whole." He shows her that it was not the hem of the garment that cured her, but it was her faith. As sure as we have a sincere faith and a clear testimony we will find we are in his school and he will add to our faith, light, knowledge and experience. "Be whole of thy plague." He assures her that the cure was permanent. This is an illustration of the fact that "Christ will have himself openly confessed and not secretly sought: that our Christian life is not as it is sometimes called, merely a thing between ourselves and God: but a 'good confession to be witnessed' before all people" (Alford).

HOLINESS IS GENUINELY COMPASSIONATE TOWARDS THE SORROWING AND AFFLICTED. Vs. 23-38.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened: and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Jesus now continued on his way to the house of Jairus the ruler. Had Jairus had no trouble he would hardly have sent to Jesus. It is strange, but true, that men will often refuse to come to Jesus until some great trouble comes upon them. This is one of the blessings that come out of sorrow. It leads us to God. It leads us to see how weak we are and helpless in the great emergencies of life. We prosper best some one says, when we have just enough trouble to keep us on our knees a good deal of the time.

When they arrived at the house they found the people and the minstrels making a great noise, according to the custom of the day. This was something like the custom of "wakes" in some parts of Ireland today. He told them that she was not dead but asleep. He meant to show them that death is not to be regarded as of any more account than sleep, which in some respects it resembles. Why should we be so afraid of death when the Master regarded it as nothing of any more consequence than sleep. This was his way of bidding us not fear, for the girl was really dead, for Luke says (Luke 8:55) that when he took her by the hand "her spirit came again."

"They laughed him to scorn." He put out of the room all

but the father and mother, and Peter, James and John. (See account in Luke 8:51.) These three disciples were with him on the important occasions of his life. Some of the commentators think the others were put out because he did not wish the faith of the people to rest on his miracle. But it seems to us he put out the hired mourners, who had laughed and scorned him, as he wanted only those near who had faith and were in sympathy. Then he took her by the hand and said in the Aramaic Syriac language, "Talitha cumi," which is, being interpreted, "Damsel, I say unto thee, arise," and she arose straightway and walked. He then commanded them to give her something to eat, to show them that it was a reality that they saw, and not an apparition. They must use the natural means to keep her well, after she had been supernaturally raised to life. Young converts who have been raised from the death of sin need to be fed also. The glorious lesson here for us is that Christ is Lord of death! has the power over it, and will raise us all from the dead. "Christ raised three dead men to life—one newly departed, another on the bier, a third smelling in the grave—to show that no degree of death is so desperate that it is past help" (Bishop Hall).

The hot sun, the dust and sleeping in the open air in the East are very injurious to the eyes, and the number of the blind in that country is large. As Jesus was departing from the house of Jairus two blind men followed him crying, "Thou Son of David have mercy on us." By addressing him as Son of David they confessed their faith in him as the Messiah, who according to prophecy was to cure the blind. (See Isaiah 29:18; 35:5.) He went on into the house, perhaps the house in Capernaum where he stopped. Doubtless they followed him to it. When the blind men had come into the house he asked them, in order to stimulate their faith, "Believe ye that I am able to do this?" They had already confessed him as Messiah and now he wishes a further confession of faith. We never believe a thing if we do not believe it enough to say so. Confession always helps faith. "He did not say believe ye that I am able to entreat my Father; that I am able to pray, but that *I am able to do this*" (Chrysostom). He touched their eyes. In all the recorded acts of healing the blind he always touched them or used some outwards means and never

healed them by a word. When he touched them he said, "According to your faith be it unto you." This is a law, not only for physical healing but for soul healing.

He ever delighted to honor real faith. He does today. How much do you trust him. Since his popularity again and again impeded his work, he charged them to tell no man about it. The blind men had no more than gone out before "they brought to him a dumb man possessed of a devil." This is the ninth miracle given us in this series of miracles in Chapters eight and nine. "With this closes the group of ten miracles of this and the previous chapter. They should be studied to see what a variety of kinds they embrace, and with what a variety of incidents they were attended. They are selected, too, from an immense number. They show His power over disease, life, elements, brutes, devils, and the secrets of men's hearts. They exhibit touches of tenderness, faith, gratitude and wonder. But in the background is a party of deep, malignant, calumniating enemies, who hate him because he is pure and good, and will disbelieve because they hate. Hatred will give spring to action and they will land in crimes at which the soul shudders to mention" (Whedon). And so the Pharisees said that he cast out devils through the help of devils. What a sad account, people—yea, even some church men—in every age will have to render for their prejudice against the truth!

A careful study of Matthew will show a systematic plan in all his writing. Having given the principles of Jesus as uttered in the Sermon on the Mount, and having given us nine miracles in the circuit which Jesus took right after the Sermon on the Mount, he now shows his preparation for calling His preachers and why he called them. His compassion for the multitudes without a shepherd led him to commission His twelve apostles for this purpose. "Christ pities those most that pity themselves the least" (Henry). There were many doctors of the law, religious teachers and scholars but no shepherds. It is often so, we fear. He commands them therefore to pray the Lord of the harvest to send laborers into the harvest.

God must send the laborers. Men are not to choose the ministry, as they do other professions or vocations. Unless God send them, their labors will be useless. We ought to make this same

prayer and then find out what part God has for us in the world's great harvest field. He showed the necessity of prayer for the laborers by spending the night in prayer before he commissioned his disciples. Do we pray much for God to raise up laborers for the work which is as truly to day like a field white for the harvest? Do we pray for God to raise up mission workers for the fields so white in distant lands and for the holiness work at home?

CHAPTER X.

OUR HOLY RELIGION MEETS BITTER OPPOSITION.

The Great Commission of the Disciples of Christ. Vs. 1-15. Carnality Both in Church and State Has Ever Been the Great Foe of Our Holy Religion. Vs. 16-22. Jesus Has Comfort for Those Who Suffer for His Cause. Vs. 23-33. Jesus and Holy Men Are the Occasion of Division. Vs. 34-39. His Ambassadors Will Always Find Some Who Will Hear Their Message. Vs. 40-42.

THE GREAT COMMISSION OF THE DISCIPLES OF CHRIST.

Vs. 1-15.

1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphæus, and Lebbæus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses.

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Jesus had given his platform of principles in the Sermon on the Mount. He had been performing gracious miracles to confirm his teaching and give them the authority, that came by the proof therein, of his divinity and deity. He had aroused the hatred of the dominant church party called the Scribes and Pharisees, by his denunciation of their practices in his Sermon on the Mount.

The more the hatred of the Pharisees increased against him, the more the people rallied about him and gladly heard him. Because it was impossible for him to preach to all these vast multitudes, and because he needed to have preachers in training to take up the work after his crucifixion, he called the twelve disciples at this time to commence preaching the gospel. One of the best ways of teaching young ministers how to preach, is to set them at it. We do not by any means intend to say that there should not be a preparation for preaching, but the practical method of having them preach while at their studies is, to our minds, most excellent. There may be much learned out of books when the practical part is not carried on side by side with the intellectual teaching. It might be said that these men were not trained in the schools of the prophets and therefore we have the apparent example here against intellectual training for the ministry. But this is hardly to be considered a fair argument. This commission, here given, was only temporary. It was only for a few months or weeks at least. And yet in this short evangelistic trip, he laid down some eternal principles, which should guide the ministry in all ages. If God can use an uneducated ministry he ought to use a trained ministry to still greater advantage. He wants a sound soul, mind and body, each cultivated the best we can, to be used in his service. When he had risen from the dead and ascended to heaven he appeared to one of the most cultivated and best edu-

cated men of the day—Paul—and called him to the ministry. And even then he did not fully allow him to go into the work until he had been three years in the deserts of Arabia getting ready, like Moses, who although skilled in all the wisdom that Egypt, the best educated nation of that day, could give, yet had forty years of preparation in meditation in the desert. The call and ordination of the disciples had been given at the time of the Sermon on the Mount (Matt. 5:1). At that time it is said, "When he was set his disciples came unto him." But now when he commissions them it says, "He called unto him his disciples." They came when they wished to learn, but when sent out to preach, they were *called*. Let men not be in a hurry to preach. Let them wait until He comes to them; until they are sure that He *calls them*. This is too serious a matter to rush into, as we do into business or profession. It is not a profession. It is a *calling*.

The number, *twelve*, is quite significant. The sons of Jacob were twelve, and we read that the twelve apostles are to sit on twelve thrones judging the twelve tribes of Israel (Matt. 19:28). The wall of the city, that John saw, "had twelve foundations and in them the names of the twelve apostles." (See Rev. 21:14.) It says in verse 1, "his twelve disciples," showing that he had already called and ordained them. He gave them power for this short temporary campaign. What is power? No one can tell. We see its effects but are unable to define it. These same men had power after the Holy Ghost came upon them, to be true witnesses for Jesus. But here we find they had power before Pentecost, over unclean spirits, to cast them out and to heal diseases. The lesson is that God gives those that he has called in every generation power, just as far as they need it, for the special work he calls them to do. Here he gave power to cast out devils and to heal the sick, that their words might have weight.

His own miracles called attention to his utterances of the truth. So now he gives them miraculous power over disease as their credentials, that they might be able to lay the foundation of the kingdom. But the great power they had after Pentecost was power to be effective witnesses. Healing was a gift not bestowed on all after Pentecost, as we see by reading 1 Cor. 12:2, where the gift of healing in the church after Pentecost is placed fifth in

importance in the list of gifts, which even all did not possess in the Pentecostal Church. 1 Cor. 12:11 says that it was not for all but given by the Spirit as he saw fit.

There have been people in our day who have been inclined to make healing most important and have put it above Sanctification. But we find here that the disciples had the gift of healing before they had their Pentecost. It is therefore of secondary importance compared to sanctification. It is not necessary now, as it was then, in establishing Christianity. It is now established so the power to work miracles is not given as then.

Matthew says, "Now the names of the twelve apostles are these." Notice the change of the name from *disciples* to *apostles*. The word disciple means a *learner*. The word apostle means *one who has been sent forth*. These disciples had been learners of Him and now He sends them forth. This is the true preparation for preaching—to learn from Jesus himself. We are not fit to go until we receive this endowment. As good as intellectual training may be it can never take the place of learning from Jesus. He who has no experimental acquaintance with Jesus is not fit to preach his gospel. Our schools of theology ought to have a special department to teach preachers how to get acquainted with Jesus. And he, who does not daily learn of Jesus, ought to get out of the ministry. He had tested them and proved them and now He sends them out to preach. The church does well to follow the admonition of Paul, "Lay hands on no man suddenly." Do not be in a hurry to ordain men, until they have been tried and proved. Luke says that Jesus himself gave them the name of Apostles (See Luke 6:13). Jesus himself is called an apostle in Hebrews 3:1. He was *sent forth* by God.

There are four lists of the apostles given in the New Testament. The three other places are Mark 3:16-19; Luke 6:14-16 and Acts 1:13. There are some slight variations in the lists. Judas is left out of the list in Acts as he was then dead. Matthew mentions Lebbaeus. Mark calls him Thaddæus, while Luke calls him Judas, not Iscariot." In Acts he is called "Judas son of James." Though all of them did not come into like prominence, yet they all fulfilled their mission (with the exception of Judas) and sealed their testimony with their death, for the truth

which they preached. The names are not given in the same order in these four lists. But Peter was placed first, not because he was their superintendent or even exercised any authority over them. We find no place that he did. James the brother of the Lord seems to have been more of a leader than Peter in the church (See Acts 12:17; 15:13; 21:18). Peter does not seem to have had so much to do with laying the foundation of the church as did Paul. So we can not admit the claims of The Catholic church that Peter was the first pope. There is no trace of any preeminence on the part of Peter in any of the epistles.

Peter was of that bold, impetuous nature which would naturally bring him to the front among the apostles. But we have no authority for saying that he was ever appointed to take the place of Jesus Christ as pope. Ecclesiastical history says he suffered martyrdom at Rome. There is no account in the New Testament of his ever being at Rome.

Jesus called five disciples from the company of John the Baptist (See John 1:36-49) whose disciples they were, at the time he called them. This is proof that they were converted at the time he called them for John preached all that is contained in what is called "conversion."

There were three pairs of brothers among them. Andrew and Peter, James and John called Boanerges (Sons of thunder), James the less and Judas or Thaddæus. Matthew has "Simon the Canaanite" whom Luke calls him "Simon Zelotes." Whedon says, "Least is known in regard to this apostle of all the twelve. He is not mentioned in the New Testament out of the catalogue. The epithet Canaanite is an Aramaic word, signifying the Zealot. The name indicates that he had belonged to the fanatical sect of Judas, the Gaulonite, before he became an apostle of Jesus."

This first commission of the apostles was for the benefit of the church. Jesus said, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not." The first evangelism instituted by the Lord was to the church. Jesus himself never preached to the Gentiles. He told the Syrophenician woman that he was not sent except "to the lost sheep of the house of Israel." The order of the evangelists then was instituted originally for the church. Paul in the list of the divers orders of the ministry

in Eph. 4:11, says that evangelists were ordained by Jesus "for the perfecting of the saints." We speak of this because there has been much reflection of late on those, who have been called to labor as evangelists "for the perfecting of the saints": in other words "holiness evangelists."

Jesus never ordered his preachers to preach to the outside world until they had received their Pentecost. This is the preparation that preachers need to reach the unsaved masses. This commission in this chapter was "to the lost *sheep* of the house of Israel. It seems to us there is a great mission today to the backslidden church, as well as to the unsaved. "A lost sheep" is a backslider. He is not a lost goat but a "lost sheep." These disciples were not to enter any city of the Samaritans.

The Samaritans were a mixed race of Jews and heathen. The Jews were not on good terms with them as a nation. This may be seen in the account of the talk with Jesus and the woman at the well of Samaria (John 4:9). The message of the apostles as they went in this truly itinerant ministry was, "The kingdom of heaven is at hand." This was the same truth that both Jesus and John the Baptist had been preaching (See Matt. 3:2; and Mark 1:5). The gospel of the kingdom is the key to Christ's ministry. We find him constantly alluding to it. It means the reign of Jesus in men's hearts. IT is "Righteousness and peace and joy in the Holy Ghost." This preaching created a general expectation of the coming of Jesus and extended and intensified the movement. We have said quite often in these notes that physical healing is a type of spiritual healing and only those miracles of bodily healing are given in the New Testament that illustrate especial phases of the salvation of the soul.

The command "Raise the dead" of verse 8 is wanting in some of the best ancient manuscripts. We have no recorded instance of the disciples ever raising the dead before Pentecost. But they were preaching a gospel that has been raising people from the death of sin all through the centuries ever since. He added, "Freely ye have received, freely give." They had received the power to heal the sick gratuitously. They must not make charges for the results of this endowment when they had healed the sick. This is not in harmony with the so called "Christian

Science'' of today which demands a high price for its alleged healing. They were to provide no money for their journey or attendant expenses. This was to be a short evangelistic trip, and it was not necessary to make great preparations for it. Neither were they to take any scrip. This was a leathern bag in which the traveller usually carried food for his journey. He told them that the workman was worthy of his meat. He meant by this that they were to trust the Lord, and the people.

Sometimes the Gospel ministry feel a longing for a fund that they may not feel dependent on some, who so stingily deal out their support. But if the preacher had abundance of means, so as not to depend on the people it would make the penurious people still more so. God has called poor men mostly to the ministry for good reasons. He has made it his order, that they who preach the Gospel should live by the Gospel. They were not to take any superfluous clothing. These commands were only for this temporary mission of a few weeks, but yet they contain some important underlying principles. "It is no more just to assume that the ministry must always be itinerant and without a settled support, than to conclude that they must never preach to the Gentiles, and must confine their preaching to a mere heralding of the kingdom of heaven (vs. 5-7). In subsequent directions for their ministry, Christ gave his disciples commands directly opposite to certain precepts here, and his own practice did not ordinarily conform to the precepts here given, forbidding to take provision. The band had a treasurer and usually carried both money and provision (John 12:6; Matt. 14:17; 15:34; 16:6, 7): and Christ himself expressly declared later that these directions were not applicable in their subsequent ministry (Luke 22:35, 36)" (Abbott). But the underlying principles of unostentatious attire and simple food are still applicable.

They were to be particular were they were entertained. They were to stop with those who were worthy because favorably disposed towards the truth which they had come to preach. Wherever they found the people of a house worthy there they were to abide and not waste their time in social visiting. This is a good suggestion for the evangelist of today. When they came to a house they were to salute it. That is, they were to pronounce a

blessing on the household. This was a custom of those days. The ambassador of God is not to be unnecessarily discourteous. He says "if the house be worthy." It is a consolation that some may be found in every community who are willing to receive the truth. If people were not worthy when they offered the usual salute, "Peace be to this house" then it would come back to them. They would feel a sweet peace in their own bosoms, even if men did not receive their token of good will.

If they were not received they were to shake the dust off their feet as they departed. It was as if the iniquity of that house or place had defiled the very ground and they wished to separate themselves from it. The Scribes and Pharisees when they came from a journey in a heathen country were accustomed to shake the dust off their feet as if the very soil of the heathen country was a defilement. It was a custom that people of that day understood. He declares that it should be more tolerable for Sodom and Gomorrah in the day of Judgment than for those who refused to have the messengers of truth present its claims to them. Sodom and Gomorrah were cities destroyed for awful, beastly crimes. He says that those who will not accept deliverance from sin will have a harder fate than those foul cities. It is a serious matter then to refuse to be saved from sin. The words "more tolerable" are weighty words. They show that there are degrees of guilt which of course correspond to degrees of sin. Abbott says very pertinently "Neither secular nor sacred history contain a record of immorality and vice more flagrant and loathsome than of the cities of the plain: but Christ pronounces a heavier woe against those who refuse the proffer of the gospel, because *the refusal to accept help out of sin is more fatal than any form of immorality however grievous.*" According to Jesus, in this verse, there is to be "A day of Judgment," a future day, when rewards and punishments will be meted out to men. The doctrine of the Judgment Day is too clear in the New Testament to be denied.

CARNALITY, BOTH IN CHURCH AND STATE, IS THE
GREAT FOE OF OUR HOLY RELIGION. Vs. 16-22.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues:

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak. for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake; but he that endureth to the end shall be saved.

Jesus having told them how to carry out their commission of preaching the kingdom of heaven, now unfolds to them the dangers and opposition that they must meet. He had allowed them to see his miracles before they were to be thrust out into the face of the enemy. They had also had experience of heavenly things and association with himself. These things are indispensable if we are to go out on the firing line, viz; a real experience of divine things and the remembrance of the victories that we have seen in time past. Otherwise the fierce opposition that the real Gospel meets, would discourage us.

Jesus was an apparently discouraging preacher. He *seemed* to make things hard for his followers at the start. Some leaders have told their followers smooth things at the start only to sadly disappoint them. But Jesus set the matter before them in its real light. He challenged the heroic which is in man's nature. If the preachers of today would put more of that into their preaching they would have a better quality of converts. They might not have so many apparent converts, but they would have more real converts. He told them of the fierceness of the carnal mind. He said they would be like sheep among wolves. The wicked are like wolves, fierce and hateful and ready to devour those, who tell them of their sins. How absurd the idea that some maintain that these men were unsaved before Pentecost. Had they been unsaved they would have been as wolves among wolves, not as "*sheep* among wolves."

These sheep were commanded to be wise as serpents and harm-

less as doves. There is no countenance given here to those pugnacious characters, who are ever unnecessarily stirring up controversy by their wholesale denunciations of everything and everybody, that they can think of. While we are to preach the truth unflinchingly and without compromise, there is no sanction for much of the foolishness that we often hear that makes the Gospel despised. God wishes us to be discrete as well as uncompromising. Many an ambassador of Christ has allowed his good to be evil spoken of because he felt it his duty to be unreasonable and made an issue sometimes where the Lord has not made it.

We think this verse is a plea for sanctified common sense. If a man has not good sense he can make the highest degrees of grace odious, in ways God never intended. God's true people have always had to bear a great deal from those about them, who do not like spiritual things, both in the church and out of it. They are like sheep. Sheep will not fight wolves. It is no use for them to try it. But God's people have won their greatest victories by letting the other people do the fighting. D'Aubigne in his history of the Reformation says the reason The Reformation failed in France was because they took the sword to defend it. And the reason it succeeded in Germany was because Luther refused to accept military aid but trusted in God to save his own cause. "They that take the sword shall perish by the sword," said Jesus.

"Beware of men." The most cruel thing in this world is the human heart. Man has persecuted his kind more savagely than have the wild beasts. The crimes that have been done in the name of religion are heinous enough to make the devils blush. "The carnal mind is enmity against God," said Paul. Any degree of real religion will meet the enmity of the carnal mind. The holier a man is the more will he be subject to its attacks. Let us not therefore be dismayed if we find holiness severely attacked. Jesus himself had his worst attacks from the carnal mind in the professed church. Wherever carnality is, it will act itself out. This is the cause of the unpopularity of holiness. Not only would they deliver the followers of Jesus up to councils but even scourge them in the synagogue (the place of religious worship). Many have been scourged by the tongue at least, in the

modern synagogue. The nearer we come to the Christ likeness, the more we shall receive the same treatment that Jesus received, as far as the civil law will permit men to go. He further adds that "Ye shall be brought before governors and kings for my sake and for a testimony against them." Paul was brought before Felix, Festus, Agrippa and Nero. This was permitted by God, that in the Judgment Day it would be brought up as a memorial to men—the way they had treated God's saints.

When they were brought before councils they were to take no thought how or what they were to speak. The word "thought" here is the same that is rendered anxiety in Chapter 6:25. It means as there, "Be not anxious as to what or how you shall speak" (See note on Matt. 6:25). The reason for this absence of anxiety was the Spirit of their Father should speak in them. This means that God speaks through men under certain circumstances. He does not speak through all men, but through certain men under certain circumstances. This does not mean that a preacher or teacher should not study his subject in order to be perfectly familiar with it and to know the mind of God upon the subject. Those preachers, who have done little studying have never, as a rule, done much good in the world. People do not care to come to hear them. Paul says, "Study to show thyself a workman that needeth not to be ashamed." The priests in the ancient tabernacle brought beaten oil for the lights. This command of Christ is for the time of emergency. IT took real consecration to so trust God as not to be anxious over their personal defence, when they were to stand in the courts and have some of the sharp, legal minds against them. God in that hour did not give them new faculties of speech but he suggested to them just the right things to say and the right way to say them. If the Lord inspired these apostles to speak these things, who will say that he did not inspire them to write what they did in the New Testament?

He then goes on to show them that the carnal mind will violate all the ties of nature. It will set brother against brother, father against child, and children against parents. This may be seen in this day. If one doubts it let him get the experience of holiness and see how it will stir up his own household. The carnal

mind has been known to separate husbands and wives, because of Christ likeness of disposition, which the carnal nature hates. Is it any wonder that when we are wholly sanctified we find more congenial fellowship with the saints many times than with our own flesh and blood? The saints understand us better than they of our household, who are not of "like precious faith." If any one thinks the carnal mind is of little account, or a fiction, let him begin to be and act like Jesus and see if other people will not begin to act like Satan.

They would be "hated of all men." What a picture! and yet he found those who were ready to enlist under his banner. And he has found a few in all ages. But there are encouragements which he gives. "He that endureth to the end shall be saved." Surely when we think what heaven and hell are, the soul that escapes hell and gains heaven has not paid too much for what he finally gets. Endurance to the end brings the prize. This shows that we may fail to endure to the end. We can backslide anywhere along the road. And many have gone back. The opposition was too much for them. If we get heaven at the end, no price that we may have paid will be too great.

JESUS HAS COMFORT FOR THOSE WHO SUFFER FOR HIS CAUSE. Vs. 23-33.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call them* of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

He tells them when persecuted in one city to flee to another. He has it so ordered that there is always some other place, where his disciples who are persecuted may go. There is always a refuge. There are times when it is our duty to flee from persecution; to stay would do no good. Jesus himself, at times, hid himself from persecution (See Luke 4:28-30; John 8:59; 10:39). There is also a time to stand our ground when we see that our departure might jeopardize the interests of Christ's kingdom." "If a person has a flock committed to his care, which will be scattered and torn by wolves if he flees, then he must not fly" (Wordsworth). Sometimes by fleeing from persecution the cause is helped. The persecution and scattering of the Pentecostal church helped the cause because the disciples went preaching the word everywhere and more people heard it than would have heard it had they remained at Jerusalem. "The same principle in the later history of the church, has worked the same way: for example, the flight of the Puritans from the persecutions of the Stuarts, and of the Huguenots from the persecutions of France, led to the religious foundation which was imparted to the American colonies." (Abbott.)

"Verily I say unto you." The word "verily" is literally *Amen*. It is "Amen, I say unto you": a most solemn form of a affirmation. "Till the Son of Man come." The title *Son of Man* applied to Christ is first used by Daniel in his prophecy of the Messiah (Dan. 7:13). It was used before that, in the Old Testament, sometimes in a general way. But he calls himself *The Son of Man* not only to show that he was human as well as divine, but also to show that he was the typical man, the Second Adam, the founder of a new race, who should be what God wants man to be—like Jesus, the pattern man. This is a difficult passage. It certainly cannot refer to the Second Advent for that did not come in their days, and they certainly did go over the cities of Israel before the Second Advent. *As Son of Man* He did not know

when His final coming was to be (Mark 13:32), but there are other senses in which Christ comes as well as at the end of the world in his great final personal coming. IT seems to us to mean that before they were done with their preaching Christ was revealed as the Messiah notably when the multitude escorted him through the city gates crying "Hosanna." This, and his crucifixion and resurrection, were his coming as Messiah, together with the outpouring of Pentecost which completed the whole scheme of the redemption as far as his Messiahship was concerned. In other words the Messiah's kingdom was fully set up before they had been persecuted through all the cities of Palestine.

We will surely be persecuted if we are like Jesus, but we shall not have as much to endure as he, because the disciple is not above his Master. It is enough that we be as our Master and fill up what is behind of his sufferings (Col. 1:24). He hints that they had called Him, Beelzebub. In one place, they said he cast out devils through the aid of Beelzebub, who was the God of the Ekronites, and considered by the Pharisees to be the prince of the devils.

They charged the good deeds, that He was doing to mankind, to evil causes. Was not this the unpardonable sin indeed! We must not be astonished if we are accused of sinister motives and of an evil spirit when we are seeking to bless the church and mankind. That is the way Jesus was treated. They were commanded not to fear what men might do, in impugning their motives for "there is nothing covered but shall be revealed." The Judgment Day will uncover men's motives and show, to an assembled world, whether we were seeking to do men good from a pure motive or not. We can afford to wait because the vindication will be so complete and final. Chrysostom says, "For why do ye grieve at their calling you sorcerers and deceivers? but wait a little and all men will call you saviours and benefactors of the world—yea for time (still more the disclosures of the last Judgment) discovers all things that are concealed: it will both refute their false accusations and make manifest your virtue." All slanders have their day and then The Great Day comes that will uncover them all.

What he told them in private he wished them to proclaim in

public by precept and example. It might cost them their lives to do so, but what of that? Men can kill only the body but God can destroy both the soul and body in hell. Hence we are to fear God only and show our fear when the question of duty comes, by obeying Him. Notice Christ makes a distinction between soul and body. Men may destroy the body but there is an immortal part—the soul, the real man—whom they can not touch or injure. Men may hurt the casket but cannot touch the jewel, which is within. The more we fear men the less we shall fear God; and vice versa, the more we fear God the less we shall fear men. The three worthies so feared God that when seized by the king and ordered to worship the golden image, they said, “we are not careful, O king, to answer thee in this matter.” The word hell here is literally “Gehenna.” “This word Gehenna or valley of Hinnom, in its primitive and literal sense, designated a gorge south of Jerusalem, otherwise called Tophet, where the offals of the city were ordinarily burned. As a place of defilement and perpetual fire, it became, to the Jewish mind the emblem, and the word became the name, of the perpetual fire of retribution in a world to come. Hence loose reasoners have endeavored to maintain that this valley was the only hell. And upon this sophism the heresy of Universalism is mainly founded. But the present text demonstrates that beyond the death of the body, and therefore in a future state, there is a hell or Gehenna, which the soul may suffer, more terrible than bodily death, and more to be feared than any evil that man may inflict. God is the author of that evil: it lies beyond death. No plausible interpretation can expel these meanings from this text” (Whedon). The meaning of the whole passage is then that the ministers of Christ must find out from Him the real meaning in private, of the truth and then proclaim it in the face of a gainsaying world in spite of their frowns, or go to hell themselves as a punishment for unfaithfulness in declaring the word. What a solemn thing it is to preach the gospel!

Having given them this solemn warning he now proceeds to encourage them by telling them that they are the special objects of his care while doing their duty and preaching the gospel. God is looking after all his creatures even the smallest of the birds which are equal in value to about half a cent in our money. Not

one of them falls to the ground without your Heavenly Father. This is often quoted, "Without your Heavenly Father's notice." This is not correct. It means not one of them falleth to the ground without your Heavenly Father being there. He permits it or it could not take place. Nothing can happen to you by the persecution of your enemies, except God permits, and he will look after you. He permitted it for a purpose. Man is of more consequence even than the sparrows. The very hairs of our heads are all numbered. This shows the minuteness and particular care of God for his children. Nothing can come to us without the permission of God for a wise purpose. We ought to be very bold and zealous then in proclaiming the truth.

Having given these reasons why they should proclaim the truth he draws a conclusion from these facts by saying, "Whosoever *therefore* shall confess me before men." "The man, who in the face of the enemy and his persecution fears God more than men and will confess me, him will I also confess." Notice the contrast. We are to confess him before men, who can not injure the immortal part of us. He will confess us before the great and mighty God. And He will deny us in the same presence, if we deny Him before feeble men. He will treat us there as we treat him here. The confession and denial will be as real there as we make them here. By confession He means a consistent profession of salvation, before men.

JESUS AND HOLY MEN ARE THE OCCASION OF DIVISION. Vs. 34-39.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

It might seem strange that such a gentle being as Jesus, and such a beautiful thing as holiness should cause division in this world, and even in the church. At first sight it seems paradoxical if not contradictory that He who is called "The Prince of Peace" should send a sword: should be the occasion of division. But it is not the fault of Jesus nor of his holiness. Those who have blamed the modern holiness movement for "making division in the church" must blame Jesus, for he made division in the same way. The question however is not so much, as to the fact of division but was Jesus right in all his sayings and doings? The question is, is holiness, the core of his teachings, the truth? If His teachings are right then the fault and blame for the division does not rest with Him or His truth but with those who oppose it. For there has never been any division except for the reason that some have rebelled against Him and his truth and have refused to yield. They are responsible for the division, and not Jesus nor His truth. Two pieces of iron cannot be welded unless there is fire in both. If one piece has no fire it must not blame the fire or the other piece of iron or the man who would weld them, if there is a division and they do not weld. The fault is in the piece that has no fire. "The first coming of Christ always brings war whether to the individual or the community" (Abbott). When holiness goes into a world of sin there must be war. If there were no war then holiness is not holiness. The salt has lost its savor. "Light is as much opposed to darkness as darkness is to light. Truth would annihilate error and holiness hates sin" (Whedon). Instead of its being a slur to be cast upon holiness that it causes division, it ought to be considered its glory, for it is like Jesus in this respect. And so Jesus tells us that we are to let nothing come in to make us compromise, for, if we love kinfolk or any body more than him, we are not worthy of him. Cumming says, "Now the direct object of the gospel is to promote peace but it will be the occasion, or the incidental effect, not the direct effect, of the gospel that sin will rise up against holiness, impurity against purity, the lover of the world against the lover of God, the lover of the praise of men against him who loveth the praise of God only."

Jesus goes on still further to tell his disciples that they must

bear their cross daily and follow him or they are not fit to be his disciples. It is astonishing what ideas men have in this twentieth century as to the nature of the cross. What is it? To some it is only the crucifix. Something to be put on the roof of the church or worn as a trinket. To others it means duty. We have heard preachers solemnly tell us from the pulpit that bearing the cross means to do your duty for Christ. They call it a cross to do their duty for Jesus the best friend they have: it is bearing the cross to serve Him who died for their redemption from the pains of eternal death. What an idea! How ridiculous to hear a man, who has been taken from the horrible pit of miry clay, whose sins are forgiven and has peace with God, and such an one in an assembly, who are all in sympathy with him, relates his new experience and calls it bearing the cross. And yet we have heard it so denominated. The man who bore the cross anciently was the criminal, who was carrying the cross to the place where he was to be nailed on it and hung up to be gazed upon by the world as one, who had been executed by an ignominious death, as shameful and disgraceful as the gallows is in modern times. Bearing the cross means the daily reproach we must meet from the carnal minded all about who despise real salvation. It means the reproach we must meet for being "one of them." It means still further the reproach of those who propose and do carry on their war against the old carnal nature until, like Paul, they are crucified with Christ and the old sinful nature is destroyed and they are wholly sanctified. Every Christian has either been to Calvary or is on his way, where the old man is to be put to death. "Each follower of Christ is crucified in fact or in readiness of spirit." (Whedon.)

Jesus adds still further "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." This sounds paradoxical if not contradictory. Paul says about the same thing of his crucifixion when the old carnal Paul died thus, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." One Paul died and the other Paul survived. Are we really following Christ?

HIS AMBASSADORS WILL ALWAYS FIND SOME WHO
WILL HEAR THEIR MESSAGE. Vs. 40-42.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Thank God it may be an unpopular way but we are not alone! There are some who accept the truth, honest hearted ones, who will hear our message. Those who are willing to receive God's prophets and share the stigma and reproach that they receive shall share the reward with them. He calls his disciples his "little ones" and as St. Augustine says lest any one might say, I am so poor that I can not do much, if such an one gives them even a cup of water in His name he shall have his reward. They will be treated by Christ in the same way that they treat his disciples. Chrysostom notes the climax of this chapter thus: "Seest thou what mighty persuasions he used and how he opened to them the houses of the whole world? Yea, he signified that men are their debtors, first by saying, the workman is worthy of his hire: secondly, by sending them forth bearing nothing: thirdly, by giving them up to wars and fighting in behalf of them that receive them: fourthly, by committing to them miracles also: fifthly, in that he did, by their lips, introduce peace, the cause of all blessings, into the houses of such as receive them: sixthly, by threatening things more grievous than Sodom to such as receive them not: seventhly, by signifying that as many as welcome them are receiving himself and the Father: eighthly, by promising both a prophet's and a righteous man's reward: ninthly, by undertaking, that the recompence shall be great even for a cup of cold water."

CHAPTER XI.

HOLINESS AN ENCOURAGEMENT TO THE GOOD, A REBUKE TO THE WICKED.

Holy Men Are Truly Solicitous for the Cause of Christ. Vs. 2-6. A Holy Man of the Old Dispensation. Vs. 7-15. Sin Bears the Same Attitude Against Holiness in Both Dispensations. Vs. 16-19. It is the Duty of Holy Men to Warn Men of the Consequences of Sin. Vs. 20-24. Holy People With Jesus Rejoice at the Spiritual Wisdom Found Among the Humble. Vs. 25-27. The Invitation to the Double Salvation. Vs. 28-30.

HOLY MEN ARE SOLICITOUS FOR THE CAUSE OF CHRIST. Vs. 2-6.

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

The first verse of this chapter should have been joined with the preceding chapter. It tells what Jesus did after He had commissioned his disciples and sent them forth preaching. He went to preaching also. "He departed thence to preach and teach in their cities." We have next the account of certain of the disciples of John the Baptist, who had been sent by their master to Jesus on a special errand. The last we heard of John

he was baptizing the people in Jordan and preaching a straight, uncompromising gospel of repentance, denouncing the leaders of the church for their wickedness. Herod the king had married the wife of another man and John did not fail to rebuke him and as a result had been cast into prison. We shall see further reference to this in chapter fourteen. It is not known how long John had been in prison when he sent this committee to Jesus. Josephus says John was imprisoned in the castle of Macherus, east of the Dead Sea. His disciples evidently had access to him in his prison, and had told him about the great works and sayings of Jesus. They had doubtless told him that Jesus and his disciples did not fast as did his disciples, and doubtless had told him the reason that Jesus gave for not fasting (See Chapter 9:14-17). No doubt John was perplexed at this and the other startling revolutionary truths which Jesus was proclaiming. John under these circumstances was perplexed, as he could not be on the ground to hear and see for himself. Consequently he sent two of his disciples to ask Jesus if he were the Messiah so long promised to the Jews or if they should look for another. A holy man like John is intensely interested in the prosperity of the cause of God. John had been preaching the coming Messiah and now he wished to know if this was he. Could He have seen him himself he would doubtless have recognized Him as he had on a previous occasion and have said again, "Behold the Lamb of God which taketh away the sin of the world." He would have recognized Jesus as the one he had baptized and on whom the Holy Spirit rested like a dove. But now he had to accept it second hand. He was so solicitous for the cause that he sends to know about its prospects. He knew that Jesus was doing the very works that it was prophesied that the Messiah should do, but his new doctrines and neglect of fasting perplexed him, and he was anxious to understand matters. John's love for the cause made him over anxious. Holy men like John love the cause of God. It is uppermost in their thought. They mourn not over their own trials but over the languishing state of Zion.

We can not believe, as some think, that John was discouraged and disheartened at his imprisonment. But he wanted to know about the future of the cause. He wanted to be able to reconcile

the works of Jesus with his new and startling attitude on the great questions of righteousness as uttered in the Sermon on The Mount and his refusal to carry out the Jewish law of fasting. It was the cause that lay nearer to the heart of John than his own life or freedom. Would that we had more professed followers of God, who were deeply interested in the welfare of the cause. No doubt he thought the kingdom was not coming fast enough. Some of us, at times, get too restless and are tempted to want to hurry up things. So when he asked, "Art thou he that should come?" he doubtless referred to the third Chapter of Malachi, verse one, "The Lord, whom ye seek, shall suddenly come to his temple." Luke says "in the same hour he (Jesus) cured many of their infirmities and plagues and of evil spirits; and unto many that were blind he gave sight." These were just the works that it had been prophesied that the Messiah should do when He came. So Jesus said to the messengers "Go and show John again those things which ye do hear and see." This is the proof of the genuine Gospel today. Wherever we see men being saved from their sins there the gospel of Jesus is preached. And then Jesus adds, "Blessed is he whosoever shall not be offended in me." The word *offend* means to stumble. "Blessed is the man who does not stumble because there are things in me that are objectionable to his prejudices or that he can not understand. Blessed is he who shall understand the work that I now do, and not stumble at it. The following verses show that Jesus was not condemning John, but rather, stimulating his faith to throw off his perplexity of mind.

We are quite sure that this forever settled the mind of the hero, who was languishing in prison, for when he was beheaded his disciples buried his body and then came and told Jesus. This shows that he had kept his allegiance to Jesus and that of his disciples also. When we get perplexed the best person to solve the problem is Jesus himself. There was no lack of harmony between John and Jesus.

A HOLY MAN OF THE OLD DISPENSATION. Vs. 7-15.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in king's houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

There can be no doubt that John the Baptist was a holy man, for he was filled with The Holy Ghost. More than that, even Herod, whom he reproved for his sin and who killed him acknowledged that he was a holy man (See Mark 6:20). He was the last prophet of the Old Dispensation. As the deputation of John's disciples returned with the message of John to Jesus, the latter delivers a glowing eulogy on the character of John. He did not give this testimonial to the greatness of John while the disciples of John were present. Matthew Henry says, "He would not flatter John nor have his praises reported to him. . . . Pride is a corrupt humor, which we must not feed either in ourselves or others." But no man ever had a higher testimonial of character than did this holy man, of whom Jesus here speaks. It shows us that Jesus has an appreciation of good men, and carefully marks character. Holy character goes a great ways with him. God put man here to develop holy character. Let us remember it.

He begins this commendation of John by asking what they thought they went out to hear, when John preached during his six months campaign in the wilderness. Did they think they went out to hear a reed shaken by the wind? A man of no stability, who came like a brilliant comet suddenly into sight and then faded out as suddenly? No. This shows that John was a stable man, who was not discouraged now because he was in prison. He was made of better stuff. Or did they go out to see a man clothed in soft raiment? John might have clothed himself in soft

raiment instead of his camel's hair suit, had he truckled to Herod and told him that he was all right in his sin. But he was not that kind of a man, so Jesus here intimates. They went out to see not only the last prophet of the Old Dispensation; but more than a prophet. He was more than a prophet because he was the one who pointed out the Messiah. He was the morning star that heralded the approach of the glorious Sun of Righteousness. He was the forerunner of the Lord. He was the man, who made the people ready for the Lord. That is the great glory of a true preacher of the gospel. He introduces people to the Lord. To be filled with the Holy Ghost, to be a fearless preacher of righteousness, and to be the means of leading men to Jesus is what the latter calls "great" for he adds, "There has not risen a greater than John the Baptist." The Lord's idea of greatness is different from that of men. Men call a man great if he is a little taller than his fellows or weighs a little more or has a brain of finer quality or larger dimensions or has persuasiveness of speech or rules a great nation. But Jesus calls those great who are filled with the Holy Ghost and deliver the divine message fearlessly.

Jesus now adds something that seems contradictory to this, "Notwithstanding he that is least in the kingdom of heaven is greater than he." He wishes to show the greatness of the New Dispensation and how much its subjects enjoy, in point of privilege, above those of the Old Dispensation. The holy John was in a dispensation where his opportunities and privileges were circumscribed by its dim light and imperfect revelation. Where his power for usefulness was not so great as the humblest in the New Dispensation. The humblest of us can accomplish more in our dispensation than the great John in that feeble dim lighted dispensation. Jesus said that his own disciples should work even greater works than Himself after the Pentecost. He adds, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." There have been various interpretations of this passage and some have let it alone as beyond our comprehension. But surely it has to do with the context in which it stands—the subject which Jesus has been discussing. He rebuked John for being prematurely in a hurry to have the kingdom set up immediately. So here he shows

that man is always in a hurry to bring in the kingdom before God's appointed time, and besieges it like an army besieges a city to take it by force. Just as at one time the people wished to make Jesus king by force. "Our Lord shows that John is not alone in his mistake. It is the error of this day. From the time of John's first appearing to the moment of our Lord's speaking, men had been violently disposed to hurry the kingdom into a premature existence. *They will have it now. They will take it by storm*" (Whedon). He further says that "all the prophets and the law prophesied until John." They taught in symbols, types and predictions, but John introduced the new dispensation that reveals the Christ of which the others only gave predictions. "If ye will receive it." That is, if you are willing to receive this truth. "This is Elias which was for to come." Elias is the Greek word for Elijah. This refers to the prophecy of Malachi (Ch. 4:5). "Behold I will send you Elijah, the prophet, before the coming of the great and terrible day." John was asked by the priests and Levites if he was Elijah (John 1:21) and he replied in the negative. It means then that he came as an Elijah, that is in the spirit of Elijah. So said Gabriel (See Luke 1:17). He was like Elijah in so many respects that Jesus said, "Elijah has come already" (Matt. 17:10-13). Some have advanced the doctrine that Elijah came in the person of John the Baptist as the second Elijah and that there is a third Elijah to come, just before the Second Advent. But we fail to find any warrant for this in Scripture. The passage "Elias shall first come and restore all things" (Matt. 17:11) should be translated "Elias cometh or is come." It is in the present tense and so the Rev. Ver. translates it. John had already come with his reformation preliminary to the coming of Jesus. He adds still further this: "He that hath ears to hear let him hear." This was a phrase sometimes used to denote that what was said was worth pondering and reflecting upon.

SIN BEARS THE SAME ATTITUDE AGAINST HOLINESS IN BOTH DISPENSATIONS. Vs. 16-19.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned^d unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Sin and holiness never change in their nature. The depraved nature of man is the same that it was six thousand years ago. It opposed Jesus just as it does us, his brethren. It opposed John just as it did Jesus and just as it always has the cause of God. Jesus and John met the same treatment. John came and they found fault with him. He was too austere. They said he was not social. So Jesus came and was social, mingling with the people and the charge against him was that he did what they said John failed to do. They complained that he mixed with the sinful classes. John was too severe in his diet and plain living, and Jesus was a glutton, they said. They would not be satisfied with either. And do *we* think we can be so holy that people will recognize it and be glad of it? Jesus said these opposers, who had carnality in them, were like children playing weddings and funerals. Just as the children of all races are accustomed to play; and some contrary child would not play because he could not have things to suit him and have his way. The children who were trying to please the cross-grained child piped something lively and they did not like it and then something sad and they did not like that. So the other children said to them, "We have piped unto you and ye have not danced." Some thought John too severe and others thought Jesus too much the opposite. We suppose the children, who could not have their way, would accuse the others of making a division. Usually when there is a division in the church on account of holiness it is because those, who do not like it, cannot have their way, and have it shut out. *These are they who make the division.* But the others, who do not make it, are held responsible for it. It is easy enough to find fault with holy men, if we do not like holiness. "But wisdom is justified of her children." Those people who want to be right and are willing to be led by the truth of God are the children of wisdom and they will recognize the truth when they hear it, in spite of the

sophistry of those who oppose it. This is the hope of the preacher of holiness. Thank God there are people who want to be good and are not prejudiced in seeking to be right. This passage is a parallel to Luke 7:29 where it says, "All the people that heard him (John) and the publicans justified God, being baptized with the baptism of John."

IT IS THE DUTY OF HOLY MEN TO WARN MEN OF THE
CONSEQUENCES OF SIN. Vs. 20-24.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

Jesus rebuked sin and we are commanded to do the same (See 2 Tim. 4:2). Those who will not repent ought to be rebuked, and warned of their awful danger. He now began to upbraid those Galilean cities, where his mighty works had been done, because they did not repent. These cities, Chorazin, Bethsaida and Capernaum were in Galilee where he had worked his mighty miracles. From this time on, his preaching changed. He no longer gave his time to preaching repentance and the coming kingdom but began to preach the terrors of the law. His warnings came to be more frequent and more terrible. Many who talk or think of Christ as the model preacher forget to imitate him in declaring the threatenings of God against sin. He pronounced these judgments on these cities because they did not repent after seeing his miracles. This shows that the object of the miracles of Christ was to bring men to repentance. Some say, "If we had lived in the time of Christ and seen his mighty miracles we would have believed." But all who lived in his time and saw his

miracles did not believe. Men hate to give up sin and will make almost any excuse to live in it. This is another of the many evidences of their depraved condition. They loved sin and refused the light. "He does not say because they *believed* not: for some kind of faith (belief?) many of them had, as that Christ was a teacher come from God: but because they *repented* not, their faith (belief?) did not prevail to the transformation of their hearts and the reformation of their lives" (Henry). If the object of his miracles was to cause men to forsake sin in that day, certainly the infallible proofs that we have in the very existence of the Christian religion (which is the miracle of the ages) makes us without excuse, if we fail to repent, for Christianity itself is the greatest of miracles. If they were without excuse, how about the people of this day, in our cities, who have greater light than they had. It may be truly said of us as of them that, "It shall be more tolerable for the land of Sodom and Gomorrah in the judgment" than for sinners who live in a Christian dispensation and refuse to repent. "There are those who maintain that miracles, even if performed are no proof of a divine message. But this is contrary to common sense as well as Scripture. Mankind fully believes with their ordinary common sense that if a man, in the name of God, perform undoubted miracles he is a messenger of God. Such is the doctrine of our Lord in this and many other passages" (Whedon). It would "be more tolerable for Tyre and Sidon in the day of judgment than for Chorazin and Bethsaida." Jesus was continually making these comparisons between heathendom and those who are favored with gospel light. Is it not just as true today that it will be more tolerable for the heathen than for those who refuse to repent in Christian lands? Who knows but that the reason there is so little revival in Christian lands today and so much in heathen lands is because the convicting Spirit has left us to a great extent, because in the face of these solemn verities so many are only playing at religion? Is God leaving the American church because they have ceased preaching repentance? God says: "My Spirit will not always strive with men." Tyre and Sidon were heathen cities.

The ground of condemnation is not that men do not repent, but because they *refuse* to repent. They had rather be wrong

than pay the price of turning from sin. Notice the words "more tolerable." It means that there are degrees of punishment in the world of the lost, and those who have been damned from Christian lands will have a worse punishment than the heathen.

We are convinced that the holiness preachers, like Jesus, must preach on repentance and must preach on it more than they do, or themselves come under condemnation (See our note on Matt. 10:15). "And thou Capernaum, which art exalted unto heaven." The Rev. Ver. and the best manuscripts render it: "And thou Capernaum, shalt thou be exalted unto heaven?" Capernaum was the city where some of his mightiest miracles were performed (See Ch. 9). Sodom was the type of wickedness in the ancient world and the prophets of the Old Testament were continually referring to it as such. Notice Sodom was not destroyed accidentally or from natural causes but as a punishment for its sins. God punishes nations as nations in this world, but in the world to come he deals with individuals. He shows too that there is no fatalism with God, for if Sodom had repented "it would have remained until this day." He shows too that He can see into the future for he tells just what shall happen to this city. In the Judgment it will have a worse fate than Sodom, that city of abominable uncleanness. It is said that the name and remains of Sodom are to be found on the shore of the Dead Sea today, but even the site of Capernaum can not be found. Capernaum at one time was the most flourishing city of Galilee. This is a type of the punishment of sinners in the future world. The lesson here especially for us is that we must not only be ready ourselves but we must warn others to flee the wrath to come.

HOLY PEOPLE WITH JESUS REJOICE AT THE SPIRITUAL WISDOM FOUND AMONG THE HUMBLE. Vs. 25-27.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

Jesus now turns from the prediction of woes upon the incorrigible to give praise to the humble. "At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth." It is very significant that at the very time he was denouncing an impenitent church, he thanks his Father that there are some who see the spirituality of the kingdom he had come to set up. Thank God, there are those who will hear the message if others do not. And they have been mostly among the humble of the earth and not the high and lofty, as the world calls them. As Paul says, "God hath chosen the foolish things of the world to confound the mighty" (1 Cor. 1:27). God confounds or puts to shame the so called wise people by the spiritual wisdom of the humble. His gospel, as a rule, has flourished among the lowly of earth as a class. He cares little for what men call greatness. The reason men do not see spiritual truth is because their eye is not single (See Matt. Ch. 6; 22:23). Inbred sin and a love for sinning hinder spiritual vision. Spiritual things are spiritually discerned. "The carnal heart however sagacious in carnal things, understands not the things of the Spirit" (Whedon). Many of the great scholars, like Nicodemus, know nothing about the new birth. There are many of them too that do not know of the second blessing. But their ignorance of it proves nothing except that they do not have it. We must therefore not be disheartened or dismayed if many of the so called big people do not know of, and disapprove of, entire sanctification. They have not the spiritual sense sufficient to know it. This is the reason some of them have, to their own satisfaction, argued that we can not be cleansed from all sin, when many of God's little ones have the experience. Jesus said the same thing when the Seventy came back from their evangelistic tour (See Luke 10:21). Spiritual things, in the nature of the case, are hidden from unspiritual people, no matter however wise they may think themselves, because they have no spiritual faculty to perceive them. This is so ordained because it is good. Our heavenly Father does what he does, because he is good and always does that which is good. This is the divine rule of working. He does everything because it is good and everything that he does is good.

God has delivered to Jesus the administration of the whole plan

of salvation. He is the Ruler of the kingdom of heaven. Consequently he says "all things are delivered unto me of my Father." This power originated with the Father. One word wrongly rendered by the translators here makes a great difference in the sense. The Common Version says, "No man knoweth the Son." It should be and is correctly rendered in the Revised Version, "No one knoweth the Son but the Father." It means more than *man*. It means that neither angels nor archangels nor any created beings know or understand the mysterious nature of Jesus Christ. No theology can explain it. This teaches his deity. But on the other hand those know God to whom Jesus reveals him, for He alone knows God. There is such a thing as being acquainted with God in the sense of acquaintance with Him in the soul. Jesus is the revelation of God. He tells us in John 14:15-24, how we may know Him. And this is the reason that the babes (those of humble position in His kingdom, may know him. It is by spiritual revelation.

THE INVITATION TO THE DOUBLE SALVATION.

Vs. 28-30.

28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

Having announced that all things of the administration of the kingdom of God are submitted to him and that the truths of this spiritual kingdom are revealed to the lowly in heart, he gives therefore a most gracious invitation to the weary hearted children of men. Mankind are weary. In the days of Christ they were doubly weary. Sin had put its galling yoke on them and then the Pharisees, the ruling class, had bound the heavy yoke of religious ceremonies upon them also. He speaks with authority when he says that he is authorized to give men rest of soul from the bondage of sin. Men are trying in every way to find rest, but this divine One is the only being who can give rest of soul, from the heavy bondage of Satan and sin, which is far worse than

Egyptian bondage. Notice it is not to the priest nor the sacraments but to Jesus that we are to go if we would have rest of soul. The yoke means service. We are to quit the service of sin, throw off the yoke of Satan and put on the yoke of Jesus and we shall have this rest of soul. This, every one finds, who really enters the service of Jesus. The converted man has rest *given* him. The yoke is for service. We are to enter the delightful service of Jesus. "And ye shall *find* rest unto your soul." Notice the difference between the words *give* of verse 28 and *find* of verse 29. Jesus gives rest to those who take his yoke and if they continue to bear it they *find* rest—another rest. Here are the two blessings of regeneration and sanctification outlined. Inbred sin is a yoke that Satan put on man at the Fall. It is still on the regenerate man so that the perfect rest of this invitation is to some extent marred. This is what Charles Wesley calls "The yoke of inbred sin." Satan put it on man to bind him, at the time of the Fall, but when we get on the yoke of Jesus and walk in the light clearly we shall come to the place where we shall find what Charles Wesley calls it, "the second rest." Some of the commentators on this passage are yet "babes" in not understanding the spiritual experiences they do not yet possess, and have felt compelled to modify this great invitation to fit the experience of a regenerate heart, not yet free from the yoke of the carnal mind. One of them says on this passage "Owing to the conflict with evil which is ever incident to our corrupt nature, even under grace, the rest which Christ gives is yet to be viewed as a yoke and burden. seen on this its painful side, of conflict and sorrow: but it is a light yoke—an inner rest of soul giving a peace which passeth all understanding, and bearing up against all." This seems to modify the *rest* after all, and not make it so great and complete as Jesus says it is. But how can one be free and yet be carrying a yoke of bondage? Just as a loyal citizen obeys the law because he is a subject, while the man in the penitentiary obeys the law because he is compelled. "This is the love of God that we keep his commandments and his commandments are not grievous," says John. There is a complete rest of soul when we find that "second rest" where the Old Man has been cast out with all his goods. Adam Clarke says on this passage: "Penitents, burdened with the guilt

of their crimes, may come to this Sacrifice and find instant pardon. Believers, sorely tempted and oppressed by the remains of the carnal mind, may come to this blood that cleanseth from all unrighteousness: and purified from all sin and powerfully succored in every temptation, they shall find uninterrupted rest in this complete Saviour." This invitation of Jesus is one of his paradoxical sayings. He tells a race, staggering like a weary man under the burdens of an awful task master, to come and take another yoke on them put there by one who is meek and lowly and the addition of that other yoke throws off the former grievous yoke. We feel that it was more than poetry when one of the saints of old said this yoke was so easy it was as if it had wings on it that lifted it up and made it have no weight at all.

CHAPTER XII.

THE VARIED CRITICISM WHICH HOLINESS MEETS.

Holiness is Opposed to Legalism. Vs. 1-13. Holiness is the Embodiment of Gentleness as Illustrated by Jesus. Vs. 14-21. The Unpardonable Sin is Persistent Opposition to the Work of the Holy Spirit. Vs. 22-32. Depravity Shows Itself in Our Words. Vs. 33-37. Holiness Meets Insult and Skepticism. Vs. 38-42. Reformation Without Holiness is a Failure. Vs. 43-45. The Bonds That Unite Holy People Are Stronger Than the Ties of Flesh and Blood. Vs. 46-50.

HOLINESS IS OPPOSED TO LEGALISM. Vs. 1-13.

1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you,

that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

This section opens with one of the many criticisms which the Pharisees had to offer against Christ and his disciples. No matter how holy or how far advanced we may be in piety, we must meet criticism, and criticism that often uses religion as a cover. When men do not like others they always have a way of finding fault. The contest between Jesus and the Pharisees was getting fiercer every day. His enemies were watching him at every point, for they had determined on his overthrow. When people are constantly finding fault with others, we may be assured that they do not like them. This is the real reason and not so much that the faults are glaring. It takes no grace at all to find fault. Any one can do that without any salvation. To be holy means to be a target, because holiness is a standing rebuke to sin wherever and whenever the two meet.

The occasion of the contest here was because the disciples in passing through some fields of grain did that which the law allowed them to do. They took some of the stalks and rubbed them between their hands in order to get at the grain to satisfy their intense hunger. "By referring to Deuteronomy 23:25 we shall find that the Jewish law permitted this when a man was hungry. But they did it on the Sabbath Day and had not the Jewish Rabbins (not God) decreed that this was breaking the Sabbath. The Rabbins had got the Sabbath law down to a very fine point, as a day not of rest but of misery. Their rules were very minute. None might walk on the grass on the Sabbath because it would be bruised, which would be a kind of threshing; nor catch a flea which would be a kind of hunting; nor wear nailed shoes which would be a kind of burden; nor, if he fed his chickens, suffer any corn to lie on the ground, lest a kernel should germinate, which would be a kind of sowing" (Abbott). They considered this plucking of corn a kind of harvesting and consequently a violation of the fourth commandment. These hypocrites pretended that they were very zealous for religion and the keeping of the com-

mandments of God, but their religious zeal was really a cover for an opportunity to condemn Jesus. Inbred sin hates holiness and will do everything it can to wipe holy people off the face of the earth. They wished to have Jesus and his disciples stoned for breaking the Sabbath. "How often do men seem to be most religious when they are about to do the greatest wrong? Not that religion is to blame, but man's depraved heart is to blame, that makes use of the best thing wherewith to cover the worst practices" (Cumming). Jesus was ready for them with Scripture which they could not answer. He asks them: "Have ye not read what David did when he was hungered and they that were with him: how he entered the house of God and did eat the shew bread, which was not lawful for him to eat, neither for them which were with him, but only for the priest?" The shew bread was twelve loaves put fresh on the table in the sanctuary every Sabbath (See 1 Sam. 21:6). As the bread had just been put on fresh when David took it, this shows that it was on the Sabbath. He showed that necessity allowed David to set aside the law of the Sabbath. The great law of necessity was greater.

He then tells them that the priests in the temple work on the Sabbath, bearing the utensils through the temple and lighting the fires, etc. The service of the sanctuary was greater than the law of the Sabbath. The temple was greater than the law of the Sabbath. God approved of the setting aside of one law for another that was greater. And Jesus was even greater than the temple. Consequently service done for him is greater than the mere ceremonialism of keeping the Sabbath law. He then tells them, "I will have mercy and not sacrifice." He had said the same thing before when they had found fault with Him for associating with publicans and sinners (Matt. 9:13). Legalists, in every generation, are very punctilious in the sacrifices that they are willing to make to keep the letter of the law and have very little use for the spirit of the law. He then goes on to say that "the Son of Man is Lord even of the Sabbath." He is the ruler of the Sabbath. He gave the command and if we seem to break it in genuine service for him we are serving One who is greater than the mere letter of his law. How many are great sticklers for the outward keeping of the Sabbath, who get no

spiritual benefit from it. It is no spiritual blessing to them. Legalists in every generation magnify the letter of the law so much as to entirely fail to see the spiritual meaning of it. Mark says He also added, "the Sabbath is made for man and not man for the Sabbath." It was not intended to be a day of misery but of blessing. A holy day in which we might ripen in holiness and fitness for the Sabbath of eternity. Christ did not abolish the Sabbath but he gave a spiritual meaning to it that it had never had before. Let us see to it that when we remember the Sabbath day to keep it holy, we do not fall into the error of a mere ceremonialism, but make it a day of soul rest and advancement. Let us remember that legalism is not holiness. We may be so taken up with the idea that we must *do* this and we must do the other that instead of inner heart holiness we become only a bundle of legalism, seeking to be saved by works. The Sabbath is to be a rest from everything but the love in the heart that works for the glory of God and the good of man.

But Jesus did not stop there. He might have let the matter rest, but from thence he went into the synagogue and continued the battle by healing a man who had a hand that had withered up through paralysis. He healed him on the Sabbath day. He might just as well have waited until the next day and avoided the controversy with the Scribes and Pharisees on the Sabbath question. But he brought on the battle still fiercer. It is our duty at times not only to act on the defensive but also on the offensive and bring on the battle. We are to defend the truth by attacking error. The enemy was there watching him to see if He would heal this man on the Sabbath. They were trying to make it appear that He did this miracle by the influence of Satan and so they watch him so as to make it appear that he had broken the fourth commandment, and hence was in the employ of Satan. God had never forbidden man to take medicine or to have a physician on the Sabbath but the Rabbins had added this law to God's law, "Let not those that are not in health use physick on the Sabbath Day." So they asked him if it was lawful to heal on the Sabbath Day. He asked them a question in return which they could not answer. He asked them if a man had a sheep that fell into a pit on the Sabbath would he not take it out?

This was a condition that doubtless the doctors of the law had not thought of before. They had made no law for such an emergency. So they could not answer in the negative. He then clinches his unanswerable argument thus, "How much better is a man than a sheep?" It is said that up to this time there had been no law to cover such a case, but after this the Rabbins forbade the owner of a beast, that might have fallen into a pit, from removing it on the Sabbath. The way then to use the Sabbath is the way that will be of the highest good to mankind.

He then gave a practical illustration of the influence and attitude of the will in our salvation. A man was in the synagogue, who had lost the use of his hand. There is a peculiar and very intimate relation between the will and the muscular system. No one can explain how, by an act of the will, we can move our muscles in any given way. This man had lost that link that connected the will and the muscle. When he willed to put out his hand it would not obey his will. But when Jesus said, "Stretch forth thine hand," he willed to do so, and Jesus supplied the missing link and the hand obeyed his will. There are things as difficult in the spiritual world as the moving of that dead hand. For instance God says, "Be ye holy." We have no power in ourselves to become holy. But if we *will* to be holy with our whole being he will supply the power. We do not have to urge him in order that He be persuaded to make us holy. He was persuaded thousands of years ago. But if we will with all our being to be holy, he will supply the missing power and make us holy. Notice that Jesus did this instantly. So can he make the soul holy instantly. He did it with a word, not by any act. So the Pharisees could not accuse him of performing any act and breaking the Sabbath. To be holy is no more impossible than was the healing of this man's hand. Who can doubt it?

HOLINESS IS THE EMBODIMENT OF GENTLENESS, AS
ILLUSTRATED BY JESUS. Vs. 14-21.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known :

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen ; my beloved, in whom my soul is well pleased : I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry ; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

Instead of being convinced by this miracle, the enemies of our Lord became more bitter. Miracles are wasted on the uncandid. But Jesus gave them light so that they will be without excuse in the Judgment. As they could not answer him, they got together for the first time and took counsel how to get rid of him. He was getting to be a troubler to them. He was getting the confidence of the people and the Pharisees did not want to lose their hold on them. This is often the cause of the opposition of ecclesiasticism to spiritual truth. When the people go after the truth it hurts them to lose their following. The arch infidel of America some years ago said: "Show us a miracle and we will believe." The men of Jesus' day saw his miracles but refused to believe. It is impossible to convince men who are determined not to be convinced. They pretended to hold the Sabbath very sacred, and here they were right on the Sabbath plotting to take the life of one whose arguments they could not answer. They were the real Sabbath breakers, instead of Jesus whom they had accused of breaking the Sabbath. When some people cannot answer argument they often use stratagem or force. It shows a poor cause that has no arguments but force and stratagem.

"When Jesus knew this he withdrew himself from thence." We are not informed that any one told him. He probably knew what was going on without any outside information. He withdrew as a matter of discretion. He had told his disciples when they were persecuted in one city to flee to another. And he is here doing the same thing himself. Great multitudes followed him and he healed their sick and charged them not to make him known. In some instances he wished to be known and in others he did not (See Matt. 8:4 and Mark 5:19). He did not wish to

bring on the final clash with the Pharisees as yet. So hereafter he, who came to do men good must work more in secret. This removal of Jesus from conflict and His quiet and gentle spirit reminded Matthew of a prophecy of the Messiah given by Isaiah centuries before (See Isa. 42:1-4). Perfect love is always gentle even when it has to stand firmly for the truth. Jesus did not seek strife. It was said that "He shall not strive." His kingdom would win its way against the fiercest of his enemies by its mildness. Jesus denounced sin, but as a rule avoided debate and controversy. His attacks on error were made by stating the truth.

A reed is a very frail thing. It is usually the growth of one season. It may be easily bruised even when not broken off short. The usual lamp was a piece of flax floating in a dish of oil. When almost put out it emits a smoke. These are two emblems of weakness. Though the individual be as weak as these two emblems yet if he have even the least desire to be saved or have only a spark of life or desire to be good, the Lord will encourage him and will seek to bind him up with his compassion, even as a bruised reed may be bound up, or he will cherish that least spark of desire to be good, in the soul. Jesus is the sinner's friend, no matter how feeble or humble he may be. He will have this solicitude for sinful humanity until he "send forth judgment unto victory." That is until the Judgment Day. Probation will not cease until then. All holy people, like Jesus, will seek to encourage those who have the faintest desire to be good and flee from sin. What compassion Jesus had for sinners! It was only hypocrites that he ever denounced, like the Scribes and Pharisees. This is the glory of our Christ. It is the glory of those who are Christ like. "He who holds not a hand to the sinner, nor carries the burden for his brother, breaks the bruised reed; who despises the spark of faith in a little one extinguishes the smoking flax" (St. Jerome). We see how tenderly then we ought to preach and teach and persuade sinners. Wholesale denunciations are entirely out of place.

"And in his name shall the Gentiles trust." This is one of the many instances where Isaiah prophesied that the Christ was to go beyond the Jewish nation and become the Saviour of all nations.

THE UNPARDONABLE SIN IS PERSISTENT OPPOSITION
TO THE WORK OF THE HOLY GHOST. Vs. 22-32.

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

Commentators are not agreed whether the following incident took place immediately after the healing of the man, with the withered hand or not. There was brought to him a man, who was possessed with a devil and who was also blind and dumb. This was a remarkable combination of evils. But it was not too hard for Jesus. He healed him so that the devil was cast out and the man both spoke and saw. The amazed people said, "Is not this the Son of David." This was the title given the Messiah. The unprejudiced people saw the Messiah in Jesus. The common people often see ahead of spiritually dead ecclesiastics. Dr. John Cumming says: "If you desired to obtain the truest exposition of the Word of God, I doubt whether the council or the convoca-

tion could give it. In such a case I would rather select a jury of twelve pious, honest men, who never were at college, and knew no Greek or Latin, and they would certainly give a more honest, if not a more learned interpretation of a passage of God's holy word. 'All the people were amazed' while the Pharisees were exasperated, and the people said, 'Is not this the Son of David?' They called no council against him. How remarkable it is, that in the large heart of humanity itself, there is a sort of round-about large common sense, that showed itself often in the days of our Lord, and breaks out still." We have thought in these days when destructive criticism has weakened the faith of the church in the only standard it has—the Bible, that may be the common people will have to arise and take the Bible out of the hands of the triflers and infidels among the so called scholars.

So while the common people, who always heard Jesus gladly, recognized and acknowledged his Messiahship, the Pharisees accused him of being possessed of a devil who gave him power to cast out devils and heal unfortunates. What a self contradictory and consequently ridiculous accusation. They accused him, who came to cast out devils, of working in league with devils. Would that this was the last time such blasphemies were uttered. If the Holy Ghost is working today and men charge his work to Satanic influences are they not committing the same sin? It is a very serious thing to charge the work of holiness today to Satanic influence. Occasionally we hear of ecclesiastics, who say they had rather have the devil at work on their districts than these holiness workers. We do not say they blaspheme against the Holy Ghost. But suppose that these workers who are honestly working in the name of the Holy Spirit should really be what they profess to be; and suppose the Holy Spirit should be really with them working, would it not be a terrible thing if such opposers were really fighting the Holy Spirit and attributing his work to the devil or even declaring it worse? How careful men ought to be in opposing any one. Stephen told his enemies: "Ye do always resist the Holy Ghost as did your fathers." They were opposing the work of the Holy Ghost. We believe that any work that the Holy Ghost honors by regenerating sinners is the work that carries its

own proof of its divinity. The modern holiness movement has been preeminently used of The Spirit to convert sinners as well as to sanctify believers. To fight against it seems like fighting against God and we do not wonder at the numerous instances on record of those, bitter enemies to this work, who have been suddenly cut off.

So when the Pharisees heard of this last miracle they instantly said, "This man doth not cast out devils but by Beelzebub, the prince of devils." They acknowledged that mighty power was displayed but attributed it to the power of what they considered the mightiest devil there was. Jesus knew their hearts. He was not the least disconcerted. He does not flash with indignation, but calmly and (it seems to us, with a calmness that must have provoked them), proceeds to show the absurdity of their accusation. The accusations that are usually made against the holy are ridiculous when carefully analyzed. He makes an unanswerable statement, "Every kingdom divided against itself can not stand." Satan is not such a fool as to help cast out devils, thus fighting against himself. Jesus teaches that there is a Satan and that he has a kingdom. The Pharisees believed that too. They are ahead of some, who do not believe there is a devil or a satanic kingdom. There must be some unity in it or it would not be a kingdom. And however much devils may fight among themselves they will never turn on each other so much as to help men. The kingdom of Satan is united in one respect—to work all the mischief it can to men. In Acts 19:13-14, we find that there were Jews who pretended to cast out devils. Now, if Jesus cast out devils by the help of the devil, who helped these Jews whom he called "Your sons?" All the works of Jesus—all his miracles—had been done to do good. That is not the work of the devil. Strange that they should so stultify themselves. If the power of God was the cause of the miracles then the kingdom of God was among them and they were fighting the kingdom of God. Who could answer such reasoning? Or if the kingdom of God had not come "how can one enter into a strong man's house and spoil his goods." "How can I cast out devils except I have first bound the prince of the devils," is his thought. It was irresistible logic which they

could not gainsay. He had a power greater than that of devils. He was therefore divine.

He can enter into the heart and cast out the devil and all his goods, which, of course, means all sin. He then lays down a principle which still applies, "He that is not with me is against me: and he that gathereth not with me, scattereth abroad." He means that there are but two parties in the universe: those who belong to him or those who belong to Satan. There is no middle ground. There is no neutrality in this great fight.

Every act of our lives is either helping Jesus in his kingdom or scattering; that is, it is against his kingdom. Satan's kingdom is as opposite to the Kingdom of God as darkness is to light.

"All manner of blasphemy shall be forgiven men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." This is the unpardonable sin. In order to fuller light we must inquire what is blasphemy. We must interpret the sin against the Holy Ghost as illustrated by the conduct of these Pharisees. How does the definition of blasphemy apply to their case? 1. This sin was committed here, not by the sinful world but by ecclesiastical leaders—those in the church. It was the Scribes and Pharisees who made these accusations. 2. It was malignant opposition that showed its malignity in the fact that it was absurd. No one of any sense could believe that Satan would cast out Satan. This bitterness passed the bounds of reason. 3. It was a malignant opposition that sinned thus in the face of the clearest light. It had seen the miracles of Jesus. It had acknowledged that he had great power. It had seen that all his works were works of charity and kindness to mankind. But in the face of all this it refused to believe, but was actually hostile, seeking to destroy him. 4. It was a slander of the Holy Ghost. The word *blaspheme* means to *reproach* or *slander*. They slandered the Holy Ghost.

From all this we gather that the sin against the Holy Ghost is to slander what he does through his agents, and minify or stigmatize that work. Peter says that "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed with the devil: for God was with him." These churchmen denominated the work of the Holy Ghost, the work of the devil. We must therefore believe

that the sin against the Holy Ghost is not that of impenitent sinners but of those in ecclesiastical authority and place, who have had great light and yet slander the Holy Ghost by making light of and attributing his work to evil agency. What is the great work of the Holy Spirit today? It is casting out Satan and his goods—sin. We answer in the words of Dr. Whedon on this passage, “God, the Holy Ghost, is Deity, *especially in his sanctifying personality*, going forth as a Spirit of purity, making his trials to win and assimilate men to his own pure nature.” In other words, the work and movement that brings the experience of holiness to men is the special work of the Holy Spirit in this generation. If this be true (and it is) then the sin against the Holy Ghost is that malignity on the part of ecclesiastical leaders that causes them to look at the miracles which the Holy Ghost has wrought in sanctifying people and yet attributing it to fanaticism, crankism or insanity and even at times attributing it to insanity. It is slandering the Holy Ghost by slandering his work. In this connection we have this from Lyman Abbott, “I conclude then, that by blasphemy against the Holy Ghost, Christ’s auditors would understand, not a hardness of heart, a state of wilful, determined, obdurate sin, though only out of it could it spring; nor every kind of evil speaking against the Third Person in the Trinity or the divine nature and office of Christ, but *Treason by the professed members of the kingdom of God against the Great Executive, the Spirit of God*, manifested in this instance by wilfully confounding the two kingdoms of good and evil, God and Satan, and attributing to the diabolical agency of the latter the blessed operations in merciful healing wrought by the latter. But all wilful, wanton, determined opposition to the work of the Holy Spirit, either in others’ hearts or our own, especially when engaged in by those who profess allegiance to the Holy Ghost, approximate this sin.” This, it seems to us, is akin to that spoken of in Heb. 6:4-6 of those who had once been enlightened and then deliberately become fighters of the work of the Holy Spirit. This is the sin unto death of which John speaks (1 John 5:16). We are not talking of ignorance or unbelief in the sanctifying power of the Holy Spirit, but of the malignity that interprets all his gracious

work of sanctification to evil and ridicules it as insanity, fanaticism or regards it as diabolical.

There is no passage which the devil has used more to discourage despondent people than this of the unpardonable sin. He has told many a humble soul that he has committed the unpardonable sin, to persuade him to cast away his confidence. The fact is, no one ever has a desire to be saved except that desire was put in his heart by the Holy Spirit, who alone can convict of our need. Therefore the man who desires to be saved is the man whom the Holy Spirit has not left to his destruction. The very anxiety some people feel, lest they may have committed the unpardonable sin, is one of the best evidences that they have not. For the soul that has no feeling on the subject is the only soul that has been abandoned by the Holy Spirit. The man to be most alarmed in this case is the man who is not alarmed. A man may be ignorant of the truth, but to be bitter against the work of the Holy Spirit shows that he has not the Spirit, for he who has the Spirit never fights the things of the Spirit. *The devil himself can be no more malignant against the work of holiness than some professed Christians.*

DEPRAVITY SHOWS ITSELF IN OUR WORDS. Vs. 33-37.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

We have come to the day when the doctrine of depravity has come to be denied even in some of the churches that are called evangelical. The doctrine of depravity is the foundation on which the Christian religion is based, for if man has not a depraved nature then he needs no salvation. John Fletcher says, "In every

religion there is a principle of truth or error which, like the first link of a chain, necessarily draws after it all the parts with which it is essentially connected. This leading principle in Christianity, distinguished from Deism, is the doctrine of our corrupt and lost estate. For if man it not at variance with his Creator, what need of a Mediator between God and man? If he is not a depraved and undone creature, what necessity of so wonderful a Restorer and Saviour as the Son of God? If he is not enslaved to sin, why is he to be redeemed by Jesus Christ? If he is not polluted, why must he be washed in the blood of the immaculate Lamb? If his soul is not disordered, what occasion is there for such a Divine Physician?"

The most prominent attack on the doctrine of depravity that has yet been made in this country, and also on the great spiritual movement of the age known as the Holiness movement, has been made by Huntington. He asserts the Pelagian doctrine that there is no sinful nature but that all sin is in the will. Jesus says here, "the tree is known by his fruit;" there is quality in the tree. The tree that brings forth evil fruit does so because it is an evil tree. He uses this expression, of course, in a figurative sense to denote the depraved nature of man back of the will that causes him to will wrong acts and words. Jesus says of these opponents, who have been saying hard things about him and his works, "How can ye being evil, speak good things?" *He recognizes an evil nature behind the tongue, independent of the will, which prevents their speaking good things.* Here then we have, according to Jesus, an evil nature behind man that prevents him willing good things. We like the theology of Jesus better than that of man. Dr. Whedon attacks this error of Pelagianism thus, in his note on this passage, "There is a sort of religious doctrine that teaches that men are not depraved in their *natures*, but only in their *actions*. Their nature back of their actions, it is claimed, is either innocent or it is neutral—neither good nor bad; and all of human depravity consists in the fact that *men do freely act bad, and always will do so.* Now, in opposition to this doctrine, our Lord teaches that there is in men a moral *nature* back of the moral *action*: just as the tree is back of the fruit, just as the fountain is back of the stream and just as the treasury, full of good and

evil, is drawn from by the owner. It follows from this fact of man's fallen moral *nature*, that in order to be pure in life, he must become pure in *heart*. There must be a change in *heart* in order that there should be a complete change in moral action. This does not deny that in individual acts (as in the fall of angels or man) their free will may choose wrong from a right nature. But in their permanent history the action and the character will conform to each other." Matthew Henry says, "Let the heart be sanctified and it will appear in our words." What is the connection of this with the previous verses that speak of the unpardonable sin? It is this. Jesus shows them, who had accused him of casting out devils through the power of Beelzebub, that they were not consistent. They should either say it was a bad thing to cast out devils from men, or else they should acknowledge the power that does it to be good, because good actions spring from a good source. And in their own case it was not merely the speaking against the work of the Holy Ghost which was bad, but they were evil within and that was what led them to speak evil words. For "out of the abundance (or overflow) of the heart the mouth speaketh." He then goes on to say, "every idle word that men shall speak they shall give account thereof in the day of judgment." The word "idle" is from the Greek word here, which means "empty" or that which accomplishes nothing. Any word that has no profit in it. This does not exclude words of humor or wit that may please or add enjoyment, but it means words that are spoken for no good purpose and produce no profit either moral or spiritual. *Notice God is noting every word we speak.*

"It is not meant by this the prattle of the mother to her child, or of children among themselves, or that all the pleasures of social life are in themselves evil: to be condemned because they do not tend to some special religious or pecuniary end. They give play to the pleasant and cheerful emotions which are a part of the rightful human happiness. They develop the faculties and physiologically quicken the vital circulation, and are necessary to health of both body and of mind. Only he requires that they be regulated by good sense, decency and moderation: for let it be remembered they are to all pass God's judgment trial, to be condemned if evil, and thereby to condemn us." "For by thy words thou

shalt be justified and by thy words thou shalt be condemned." Our words are good or evil according to the purpose and intent of our hearts. They all determine our guilt in the Judgment, for our words are the vindicators of our hearts. St. James says, "If any man offendeth not in word the same is a perfect man."

We need then a pure heart in order to talk right, or as a help towards right speech. For if we are evil like the Pharisees our talk will be evil.

HOLINESS MEETS INSULT AND SKEPTICISM. Vs. 38-42.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Some of the Pharisees having heaped reproach on him by calling him "this fellow" (Vs. 24). Another party now try flattery and address him as "Master" and ask him in a respectful manner, "Master, we would see a sign from thee." Mark says they asked a sign from heaven (See Mark 8:11). They wanted an evidence of some power outside of himself, as much as to say, "the devil healed this man. We want a more convincing proof of your power." It was an insolent demand. It was only an excuse, for had they not seen his miracles just then of the casting out of the devil and the cure of the blind and dumb man. Jesus never performed miracles to satisfy people's curiosity. They who have enough light need not expect any more. Luke says that they made this demand "tempting him." His reply was that the only sign that should be given them was his resurrection after he had lain in the grave three days, just as Jonah had lain three days in the belly of the

great sea monster. Note the following lessons from this statement: (1) The resurrection of Jesus was the great sign or miracle of his Messiahship, his deity and the truth of the Christian system. (2) Jesus was, during part of three days, in the tomb. The Jews in such cases reckoned the part of a day as the full day, in speaking of such periods of time. (3) Jesus prophecies his resurrection. They would have an opportunity to wait and see if it took place. (4) Jesus endorses the story of Jonah which is so much ridiculed and denied. Some of today, even in evangelical churches, say the story of Jonah was only an allegory. But if it was then the resurrection of Jesus was an allegory. For he says, "As Jonah was three days and three nights in . . . so shall the Son of man be . . . in the heart of the earth." If Jonah was in the monster's belly only allegorically, then was Christ in the tomb only allegorically. Destroy the Old Testament miracles and you destroy the miracles of the New Testament. (5) As Jonah was a sign to the Ninevites that they should repent so was Jesus a sign to the Jews that they should repent. The people of that heathen city, Nineveh, repented and in the Judgment they would condemn the Jews, who had Jesus, a greater than Jonah, and therefore they had more light. This passage in Matthew is the only place where it says that a whale swallowed Jonah. In other places it says a great fish or sea monster. The word translated "whale" here should be translated a *great fish*. It does not state what kind of a fish it was. So we must accept the story of Jonah or admit that Jesus deceived us for he says the monster swallowed Jonah. He still further cites them to the coming of the queen of the South to hear the wisdom of Solomon. This was undoubtedly the Queen of Sheba who came to visit Solomon (See 1 Kings 10:1-13). She came a great distance to see Solomon and they had one greater than Solomon right in their midst. Jesus here claims to be greater than Solomon the wisest man and most royal king. Either Jesus was all he professed to be or he was an imposter. But all classes today who review his life say he was a good man. If he was a good man he told the truth. He was divine then.

REFORMATION WITHOUT HOLINESS IS A FAILURE.

Vs. 43-45.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

Jesus then turned the tables on these Pharisees, who had accused him of casting the devil out of the man by the power of the devil, and says, "You are the people, who have had the devil cast out of you, but he has returned with seven other devils." Verse 45 shows that this is what he means by this parable, for he says, "Even so shall it be also unto this wicked generation." The Pharisees had listened to John the Baptist who had been quite popular with them and had reformed them in a measure, but it was only a partial reformation. The unclean spirit had gone out of them and had gone through "Dry places"—places where there was no water and hence desert places. The Jews believed desert places were the homes of evil spirits. Some commentators think the reform of the Jewish nation from idolatry is meant. The evil spirit of idolatry had been cast out, but that was as far as they had gone after their return from the Babylonish captivity. For that captivity had cured them forever of idolatry. But they did not receive the true spirit of worship to take the place of the spirit of idolatry. And so they soon became the dwelling place of even worse spirits than those that had incited them to idolatry. All reformation is unstable and temporary and consequently short lived that does not make the heart right. The only permanent reformation is that that springs from a pure heart.

THE BONDS THAT UNITE HOLY PEOPLE ARE STRONGER
THAN THE TIES OF FLESH AND BLOOD. Vs. 46-50.

46 While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

“While he was talking with the people.” It seems that the Pharisees had left him and he was now talking to the common people, who always heard him gladly. While he was thus discoursing his mother and brethren came on the scene and sought to interrupt him. Some one told him that they stood without desiring to speak with him. He replied, “Who is my mother? and who are my brethren?” It seems by this that Mary had not yet received and exercised the authority over him that the Roman Catholic Church says she has. He did not stop his discourse for her. But he said that his true disciples were bound to him by stronger ties than those of flesh and blood. Not that he meant any want or lack of filial affection. But there were higher duties than even of natural affection. The first commandment in the decalogue is greater than the fifth. The greater takes preeminence and the lesser duty must give way. Nothing must stand in the way of the preaching of the gospel in which he was then engaged. He must not be interrupted. A man who is called to preach the gospel must not let flesh and blood hinder the great commission of declaring God’s message. How many have let earthly ties keep them from preaching God’s message to dying men. We must forsake all earthly ties that hinder when it comes to preaching God’s word.

What a great honor have they who do the will of God. They are nearer to Jesus even than the Virgin Mary. There is a bond between holy people which is stronger than the ties of flesh and blood. They understand each other better than the members of their own household understand them.

CHAPTER XIII.

PARABLES OF HOLINESS.

Parable of the Sower. Holy People Bear Good and Abundant Fruit. Vs. 1-23. The Wheat and the Tares. We Can be Holy Among Sinners. Vs. 24-30. The Mustard Seed. Holiness Small and Despised in Its Beginnings, but Capable of Great Increase. Vs. 31-32. Parable of the Leaven. Holiness Elevates Society. Vs. 33. The Explanation of the Wheat and the Tares. Vs. 34-43. The Hid Treasure. Holiness is a Treasure of Increasing Value. Vs. 44. The Pearl of Great Price. Holiness is the Most Valuable of All Possessions. Vs. 45-46. The Net. The Separation of the Holy and Unholy in the Visible Church. Vs. 47-50. The Christian Teacher Must Not Despise the Old Doctrines While He Finds New Development of These Doctrines. Vs. 51-53. The Holy Man Rejected in His Own Home. Vs. 54-58.

1 The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the wayside, and the fowls came and devoured them up;

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not: and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and *their* eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

The same day that Jesus had discoursed to the Pharisees about the unpardonable sin and had spoken the words of life to the common people, he went out of the house and preached to them again. This second sermon was a series of parables. Some people think they have and hear too much preaching. They say one sermon a day is enough to think over. But Jesus did not so think.

He gave the second sermon to rivet the first. We believe people had more religion when they had more preaching than where they now have less preaching. This second discourse was composed of parables. We do not know that we have all the parables, that he spoke that day, given here. Notice these parables were about the kingdom of heaven, for, as we have had occasion to say before, the gospel of the kingdom of heaven was the key to his ministry. The kingdom of heaven is a spiritual kingdom, set up in the hearts of men. Its essence is "Righteousness, peace and joy in the Holy Ghost." We understand that this means righteousness in the Holy Ghost and peace in the Holy Ghost, and joy in the Holy Ghost. It is heart holiness, which makes the man right. It is the peace which passeth all understanding. It is joy that comes as the fruit of The Spirit.

It is important then to know what a parable is and why Christ used parables. A parable is an illustration drawn from nature to show spiritual things. The word means literally a putting side by side of two truths—a truth from nature to illustrate the spiritual truth with which it is associated. God has two kingdoms (nature and grace). He governs both by essentially the same laws, or at least he does not contradict himself in the two. Jesus often took a truth from nature to illustrate divine grace, or the working of the divine kingdom on earth.

The object of parables was often to make men see unwelcome truth, who did not wish to see it or acknowledge it. For instance, Nathan, the prophet, went to David (2 Sam. 12:1-15) with the parable of the rich man who seized his neighbor's lamb and slew it. When Nathan had reached the climax of the parable, David became excited and declared, "As the Lord liveth, the man that hath done this is worthy of death." Then Nathan said, "Thou art the man," and David saw it was a parable and he had pronounced judgment upon himself. If Nathan had come at him directly it is doubtful if he would have had an audience with him, or have been allowed to speak. A parable then is a method of bringing truth so clearly before people that they can not fail to see it. We see in Matt. 21:28-45 and Luke 10:29-37 that by the use of parables Jesus made the Pharisees condemn themselves. We believe the Christian teacher, especially when he preaches the un-

palatable and unpopular doctrine of holiness and hell, can make excellent use of the parabolic form of teaching.

Let us remember, too, before we take up the parables, that Jesus gave this instruction out of doors. Out door preaching is too little in vogue in these days.

He said, "A sower went forth to sow." Every preacher, every class leader, every Sunday School teacher, yes, every one who uses the word of God is a sower. "The seed is the word of God" (Luke 8:11). This is a very striking comparison. David said in Psalm 19, verse 10, that the word of God was like gold, because of its great value. But this comparison of Jesus is still more apt and striking. The tiniest seed that lies neglected on the hard earth has in it something that all the gold in the world has not. It has a germ, a life principle. Plant gold and it will bring no crop, but plant the seed under favorable surroundings and it will produce something. Seeds that have laid dormant in the hands of Egyptian mummies for thousands of years have been planted and have produced plants. So is it with the word of God. Jesus said, "The words that I speak unto you, they are spirit and they are life." (John 6:63.) So the word of God planted in a nation, no matter how degraded it may be, will produce a new civilization, which has been again and again proved. The word of God planted in the human heart will produce a new life. Peter says, "Being born again, not of corruptible seed, but by the word of God, which liveth and abideth forever." No man can read the word of God honestly and with a sincere desire to be good without having a new experience or without being regenerated. He now describes four classes of hearers of the word of God. There are but four, and every one in this world who has heard the word of God is one of these four classes.

The wayside hearers. "And when he sowed some fell by the wayside and the fowls came and devoured them up." In Eastern countries each farm or plantation is divided from that one lying next to it by pathways or roads, as the people are usually too poor to have fences or walls. These intervening pathways become hard by reason of the travel over them. As the seed fell on the soil, some of them fell out on the hard pathway, and lying exposed, the birds came and ate them up. These represent a class

of hearers whose hearts are hard. Their hearts are a thoroughfare which Satan uses. As some one says, "A heart where Satan has ingress, egress, regress and progress: in a word, the devil's thoroughfare." It refers to people who hear the truth and it makes no impression on them, or if a slight impression is made, Satan takes it away very soon. There are thousands who go to church quite regularly who will at last wake up without doubt in the lost world, because their hearts were hard and they refused to yield to the truth. Satan gets their mind on something else, as Luke has it (Luke 8:12), "lest they should believe and be saved." We believe it is the devil's business to get men's minds off the truth by wandering thoughts, the fashions, etc., in the house of God.

(2) The stony ground hearers. Some of the seed fell "on stony places where they had not much earth." It was a thin coating of soil underneath which was a ledge of stone. This represents hearers, who have little depth of purpose or character. "And forthwith they sprang up because they had no depth of earth." They sprang up quickly because they had no depth of earth. They did not stop to count the cost but rushed into it precipitately. But notice these were in advance of the first class who did not receive the word at all. Luke says (Luke 8:13), "Which for awhile believe."

The plant sprang up too. There was some Christian experience, for the seed sprang up. He says further, "They withered away" when the sun was hot. Luke says, "In time of temptation fall away." They must have had something to fall away from. They backslid. Jesus says they fall away because they "have no root." They had no determination of purpose. The root is that part of the plant that comes in contact with the moisture of the earth, as well as its nourishment. The will is that part of our nature that moves man to take hold on divine grace. We have seen people who had all the evidences of salvation who wilted when the first scorching temptation came upon them. They could not endure persecution or opposition or the blandishments of the world or lusts of the flesh and they went down.

(3) *The partially sanctified Christian.* "And some fell among thorns and the thorns sprang up and choked them." Luke says,

“the thorns sprang up with it.” The thorn life and the good seed were growing in the heart *at the same time*. And the cares of this world and the deceitfulness of riches choke the word, and he becometh unfruitful.” Luke has it (Luke 8:14), they “are choked with cares, and riches, and pleasures of this life and bring no fruit to perfection.” Luke says that the fruit is imperfect. “They bring no fruit to perfection.” It is such a poor quality that it is virtually not much better than if entirely unfruitful. It has some times been said, “Where does the Bible teach the theory of two natures in the regenerated believer?” Here is one of the numerous passages that teach this. The good seed in the heart and the evil seed (the thorns). The thorns are “the cares of this world and the deceitfulness of riches.” These spring from the old thorn-bearing root of depravity in the heart. This is a mixed experience and is the experience of every one who has not been wholly sanctified.

Notice this class is not like the second who fall away entirely, but they are choked so that their life amounts to but little. Their chief effort is to keep alive themselves and so they have nothing of fruitage for others. Whedon says, “The seed is good, the soil is good, the growth is genuine, internally everything is right. But while all this is going well within there are difficulties without which in time prove fatal.” We have to differ with this view, for the care of this world is an internal trouble. Worry is something inside. Mark, in the parallel account, says (Mark 4:19), “The cares of this world and the deceitfulness of riches and the lusts of other things entering in choke the word.” Lusts of other things are internal and not external.. Wesley, speaking of the difference between entire sanctification and regeneration, describes the mixed condition of this class before entire sanctification thus: “Till this universal change was wrought in his soul all his holiness was mixed. He was humble but not entirely: his humility was mixed with pride: he was meek but frequently his meekness was interrupted by anger, or some uneasy and turbulent passion. His love of God was frequently dampened by the love of some creature.”

Notice that each class, as we advance in the study of the parable, is a slight improvement on the class before it. The backsliders of the second class went further than the first class, who

did not believe at all. The mixed third class are in advance of the second class who backslid, and now we come to the fourth class, that are still farther up the road.

(4) The good ground hearers. Those who are not hard and who do not refuse to receive the truth and become converted. They do not run for a while and because of their shallowness of purpose backslide like the second class. They have been cleansed from all sin and have none of the old thorn life of inbred sin springing up and choking their fruitage. Jesus means here a pure heart, out of which all the thorns of depravity have been extracted.

The Pharisees illustrated the first class. The second class is illustrated by the Galileans, who went with Jesus until he told them of his cross. (John 6:66.) The third is illustrated by the Corinthians, who had in them carnality (1 Cor. 3:1-3), even though Paul called them Christians. This class had the good fruit of brotherly love nearly choked out of them. The fourth class is represented by the Colossians, who were made "meet to be partakers of the inheritance with the saints in light" (Coll. 1:12). Notice that the fruit that a Christian bears is not works but character. Whedon says the hundred fold is in getting sinners converted. He says, "To produce a hundred from one is a rich increase: but how rich the increase of every Christian who converts a hundred souls." The Bible never confounds works and fruit. It says, "the fruit of the Spirit is love, joy, peace, etc." (Gal. 5:22). All of which are qualities of the soul and not *works*. They are conditions or qualities. A pure heart is the state where our love is made perfect, our joy is full and our peace is perfect and where patience has its perfect work. Notice there is a difference in the abundance of this fruitage. Some bear more than others. The quality may be the same but there may be more of the fruitage. God does not call all to the same state or prominence, or put all in the same places of influence or grant us all equal abilities. Some have the opportunity to make greater returns than others. Some have more trial and more opportunity to ripen a greater amount of fruit.

Some have advanced the theory that we are not responsible for the place in the class to which we belong: that God has fore-ordained the class to which each man shall belong. But Jesus tells

us to the contrary. He says in verse 9, "He that hath ears to hear, let him hear." Luke tells us (Luke 8:18), that it all depends upon the way we hear. Jesus said, "Take heed how ye hear." (Luke 8:18). It depends on us alone—not on God. It depends upon the attitude we take to the truth.

The disciples then asked him why he taught them in parables. It would seem from this that it was not a customary method of teaching. He replied that it was given the disciples to understand the mysteries of the kingdom of heaven. Spiritual insight is a gift that comes to those who are regenerated. "For the natural man receiveth not the things of the Spirit," they "are spiritually discerned." But this spiritual insight was not given to the multitude to whom it could only be pointed out by parables or illustrations from nature. Notice then that the disciples were regenerate men or they could not have understood these spiritual truths which the world did not comprehend. This is one of the thousands of proofs that these disciples were regenerate men before Pentecost. "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that he hath." This is one of the many paradoxical sayings of Jesus, put in the form of an aphorism. In chapter 25, verse 29, we have almost the same words on another subject. He means that the man who has spiritual knowledge will have an increase of it if he has a desire to learn spiritual things, but if he has no such desire, he will lose the little moral sense that he has, after a while, for God has given all men some moral sense which becomes quickened when a man is convicted, but if he fails to yield to that conviction he will become hard of conscience. See what we have just said under verses 1-12 concerning the use of parables. Those who have the key of the parable which comes through spiritual insight will get more light. Those people who hated the truth could not get hold of it to abuse it. Thus he fulfilled his own injunction not to cast pearls before swine. He shows that this is the fulfillment of the prophet Isaiah. Esaias is the Greek for Isaiah. (See Isa. 6: 9, 10.) "Seeing ye shall see, and shall not perceive." This is another of the apparent contradictions of Jesus. He means that they should understand the truth intellectually but not spiritually. Alas, there are many

such. "For this people's heart is waxed gross." The spiritual nature of man has diseases as truly as the body. The physical disease called "Fatty degeneration of the heart" is caused by a life of luxury and self-indulgence, and here Jesus says there is a spiritual fatty degeneration of the heart. The word "gross" means literally "fat." There are many that have it, and it affects the hearing and sight of the soul. The church at Jerusalem, who refused to go on to perfection and get a complete cure of this heart disease, had their spiritual sense affected. (See Heb. 5:11 and 14.) It is a worldly maxim, "there are none so blind as those who will not see." It might be said there are none so blind as those who refused to see until by refusing they lost their eyesight, so that they could not see. We have seen people act that same way about the higher doctrines of the Bible, such as holiness, until they could not see them at all. There are people who act this way both as regards pardon and purity. They do not propose to yield, so they will not see.

He then says to his disciples, "but blessed are your eyes, for they see." Will any one say that these men, who could see spiritual truth as the multitude could not, were unsaved? Again we emphasize what so many deny, viz.: *the disciples were regenerate men before Pentecost*. He then adds the information that they were seeing what the prophets and righteous men of the old dispensation would have been delighted to have seen. This shows that both dispensations had to do with the same great truths, only those of the Old Dispensation saw them dimly in types and shadows, but they of the New Dispensation see them clearly in their glorious reality.

THE WHEAT AND THE TARES. WE CAN BE HOLY AMONG SINNERS. Vs. 24-30.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

These parables each show a different aspect of the spiritual kingdom. Our Lord alludes to a common practice in the East. Farmers there are frequently injured financially by enemies who come and sow tares (a weed something like the English darnel or American cheat) in the grain fields to hurt their crop. The devil is the author of wickedness. He is the enemy that came and sowed sin in God's wheat field. God is not the author of sin any more than the devil is the author of righteousness. Holiness has an author—the holy God: and sin has an author—the unholy devil. One is as truly a person as the other. The devil sowed his seed "and went his way." He did not have to stop to help it grow. Sin grows naturally in this world as weeds and bad seed do in the soil. "He knew the soil: he knew how the seed would take root and grow. He had only to sow the seed and let it alone. So Satan knows the soil in which he sows his doctrine. He knows that in the human heart it will take deep and rapid root. It needs but little culture" (Barnes). The wheat can live mixed with the tares. Holiness is possible in a world of sin. (See comments on verses 34-43 for further explanation.)

PARABLE OF THE MUSTARD SEED. HOLINESS IS SMALL
AND DESPISED IN ITS BEGINNING BUT CAPA-
BLE OF GREAT INCREASE. Vs. 31-32.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Holiness is like the mustard seed. (1) It is small in its beginning in the world and therefore despised by those who look for

spectacular religion. Jesus, its author, was preeminently so. He was despised and rejected of men from the time he was born up to the time he ascended up to heaven. His cause, or holiness of which he was the representative is also despised and rejected of men as he was. Not many mighty or great of this world espouse it. Like him it is derided even by ecclesiasticism. It is unpopular with religionists, as he was, and also as much persecuted by them.

(2) It is pungent. Mustard is one of the most pungent of seeds. It takes hold. So does the truth contained in the preaching of holiness. It stirs things that were dead. There is no stagnation where it is. It penetrates to the quick. This is the reason so many cannot endure it. It penetrates the very heart.

(3) It has to be bruised to be of the most good. So was Jesus and so will those be who take the lone way with him. But their bruising brings out the best there is in them and makes them of more service. The trials of the sanctified promote the kingdom of God. Self sacrifice helps God's cause in us and helps us to help others.

(4) But it grows. In spite of its humble surroundings and the attitude of the world and the professed church, it grows. No one can stop it from growing. It is growing bigger all the time just as early Christianity did in spite of opposition and ostracism.

(5) It is destined to be great in the future. It is now in quality the greatest thing that there is, but it is to be greater in size until it fills the whole earth. It is the inner substance of real Christianity and has kept Christianity alive in spite of the internal hindrances which have been great.

PARABLE OF THE LEAVEN. HOLINESS ELEVATES SOCIETY. Vs. 33.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Jesus now likens the operation of his holy religion in the world to the operation of leaven, or yeast. He refers to the common method of raising bread sponge which is familiar in every household. Leaven is often used in the Bible in a bad sense as sym-

bolical of corruption. But not always. It was commanded in one place in the Old Testament, to be used in the baking of bread for the feast of the First Fruits (See Lev. 23:17). So then we must not attach any moral quality, good or bad to its use in this parable. *It lifts up the whole mass.* We must not make parables go on all fours to illustrate what Jesus did not intend *but only the point that he did intend.* The parable of the mustard seed showed the extent of our holy religion. The parable of the leaven shows how it lifts society as it spreads. He simply intended to show how true holiness lifts society, even when all society does not embrace it. See the influence of the Wesleyan revival on society which was very degenerate. All society was not converted, but it was lifted higher. The foundation of the Wesleyan Revival, according to Wesley, was holiness. This was the cause, so the great historian of Methodism said, of the great success of early Methodism.

EXPLANATION OF THE PARABLE OF THE WHEAT AND THE TARES. Vs.34-43.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Matthew here adds that "Without a parable spake he not unto them." He refers of course to this discourse in which he used parables wholly to explain the principles of his kingdom more fully. This was a fulfillment of the prophecy given in Psalm 78:17. These truths had been kept secret from the foundation of the world but were now clearly revealed. He seems to have given the parables of the sower, the wheat and the tares, the mustard seed and the leaven to the multitude. The rest of the parables of this chapter were evidently given to the disciples alone.

The field here is the world—not the church. Roman Catholicism has endeavored to make it appear that the field is the church and hence they have sought, by this interpretation, to prove that the church is not to be disciplined and unworthy members cast out. But Jesus says "the field is the world." He is the sower. The wheat are the holy men and women who have embraced his doctrine and been transformed by divine grace. "The tares are the children of the wicked one. The enemy that sowed them is the devil." Some have asserted that we cannot live a pure life among sinners. But Jesus says they both grow together—the wheat and the tares. He said he had some "even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy" (Rev. 3:4). He prayed not that his disciples should be taken out of the world but that they should be kept from the evil that is in the world (John 17:15). The harvest is the end of the world. That is, the Judgment is to be at the end of the world and not at the death of the individual. The Greek word here means the end of the age. That is when time shall be no more. There is to be a gathering out of the tares which are to be burned, in everlasting fire. "And there shall be weeping and gnashing of teeth." Weeping denotes sorrow and gnashing of teeth denotes rage. There will be both in Hell. "Then shall the righteous shine forth." "When the tares are removed, the obstructions to growth in holiness and godliness will be removed" (Abbott). The time will come when there will be no more holiness fighters and opposers of righteousness. The separation that has been in character between the righteous and unrighteous, the holy and unholy will be not only

final but complete. We shall not have to mingle with the wicked any more and be on guard against their evil influence. The saints will no longer have their light and influence hindered by the ungodly and unholy. So the wicked must grow with the righteous until the Judgment. To root the wicked up now would spoil the probationary state of both the good and the wicked.

We also have here taught that the devil is the author of inbred sin or depravity. He sowed the evil seed in man's heart by the permission of man.

PARABLE OF THE HID TREASURE. HOLINESS IS A
TREASURE OF INCREASING VALUE. Vs. 44.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

This is the first of the parables which were uttered to his disciples alone, privately in the house. He now gives the parable of the man who found hid treasure in a field and went and joyfully sold all he had and bought the field. In that country men often hid their money in the ground and this man found some hid away perhaps for many years. This represents (1) The treasure of holiness is hid from the eyes of most people. A few see its value and want it. But even to them its amount is hid, for there is more to it than they suppose when first they buy the field. We buy the field when we accept the whole Bible, and all there is in religion and consecrate ourselves entirely to God and it keeps opening up more and more. There is more in the field than we had any idea of, when we first began to mine it. When we first came we supposed that all there was to religion was to escape hell and get to heaven in the end, but the deeper we dig, the more we see our real needs and the more we see what God has for us, and we find that it is full salvation from all sin here. It is not merely escaping future hell, but escaping the present hell of sin within us. It is not only gaining heaven, by and by, but it is having heaven set up within us, for when we are delivered from sin, we have heaven; for the chief characteristics of heaven are the presence of God and the absence of sin.

(2) It takes all that we have to buy this field. But it is cheap at that. The reason so many find nothing in their religion is, they have not paid the full price. It will take all we have to buy this field with the hid, inexhaustible treasure in it. But it is all a waste of sympathy to pity the man who has given his all. He does it, Jesus says, "With joy."

THE PEARL OF GREAT PRICE. HOLINESS IS THE MOST VALUABLE OF ALL POSSESSIONS. Vs. 45-46.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

The kingdom of heaven here is illustrated by another man who was in the pearl business. Every sincere man is in the pearl business; at least every sincere Christian is a seeker for the very best experience there is. He wants the best. The first parable seems to teach the experience of an honest man finding more in religion than he thought there was. The second seems to teach the experience of a man who is in the pearl business; who is after the very best there is in religion. He is seeking goodly pearls. Such an one is sure to find (if he keeps at it) the pearl of great price—the highest form of salvation is—perfect love. He is not like the swinish of whom Jesus speaks, in another place, who tread pearls under their feet. There are, thank God, some who have already tasted the powers of the world to come and now they want the best and these hunger and thirst after righteousness. It took all he had to get the pearl but he did not need any one's pity. We have the idea he became a one idea man after that and cared to talk about nothing else but pearls. If holiness is what the Bible says it is no wonder people, who get it, want to make it the great theme of their life and conversation.

PARABLE OF THE NET. SEPARATION OF THE HOLY AND UNHOLY IN THE VISIBLE CHURCH. Vs. 47-50.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

He here represents the kingdom of heaven as a net which takes fish out of the sea. And then the fish are sorted afterwards and the bad thrown away. The net here is the church which is busy getting men converted out of the world. There was a separation when they were taken out of the world. There is to be a second separation. He says we "must be born again." The Bible just as surely says we must be wholly sanctified. If our life in the church after conversion does not lead to our sanctification, then we shall be cast out, for "without holiness no man shall see the Lord." It is not enough then to be taken out of the world, we must have the world taken out of us. The final test of the Judgment is not being taken out of the world but being made free from sin. The way to keep justified after we have been saved is to go on and get sanctified, and keep sanctified by living up to all the light we have.

THE CHRISTIAN TEACHER MUST NOT DESPISE THE OLD DOCTRINES WHEN HE FINDS NEW DEVELOPMENTS OF THESE DOCTRINES. Vs. 51-53.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

Jesus asked the disciples if they understood the parables *which* he had just spoken. They said they did. He then says that his preachers are like the father of a household in their care of the church and ought to be well versed in old truths and their new development. The old truths ought not to be one bit relegated to the rear and at the same time they ought to clothe them in

modern thought and put them in modern setting before the hearers. Old doctrines can never be superseded. We may find more in them as we advance in wisdom but we will simply find what was there all the time, waiting to be brought out.

THE HOLY MAN REJECTED IN HIS OWN HOME. Vs. 54-58.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

Jesus now went back to Nazareth, the country where he was brought up, and taught in the synagogue. He had been there once before and they tried to put him to death (See Luke 4). The inhabitants instead of rejoicing that they had such a townsman, were filled with envy that he should be any better than themselves and said, "is not this the carpenter's son?" Jesus was a man of toil and forever made honest labor honorable. They also said: "Is not his mother's name Mary? and his brethren James and Joseph and Simon and Judas?" They also referred to his sisters. It seems then that Mary had other children, and the Roman Catholic doctrine of the perpetual virginity of Mary is not scriptural. Poor human nature cannot endure to have some one excel it. This is as true today as then. Consequently he did not perform many mighty works there because of their unbelief." The object of his works was not to convince determined unbelievers but to confirm the faith of those who believed in him. Only those who are willing to receive the truth are fit candidates before whom to work miracles. Jesus never wasted the display of his power on unwilling minds.

CHAPTER XIV.

THE PREACHER MAY BE REMOVED BUT HOLINESS REMAINS TO BLESS MANKIND.

Holy Preachers May be Put Away by Sinful Men, but Their Influence Can Not be Set Aside. God Will Raise Up Others Even if Wicked Men Remove the Preachers of Holiness. Vs. 1-12. People Will Find Out Those of Holy Character and Come to Them in Their Needs. Vs. 13-14. They Feed the Hungry. Vs. 15-21. The Mixed Condition of Those Believers Who Are Not Wholly Sanctified. Vs. 22-33. Holy People Are a Blessing Wherever They Go. Vs. 34-36.

GOD WILL RAISE UP OTHERS EVEN IF WICKED MEN
REMOVE THE PREACHERS OF HOLINESS. Vs. 1-12.

1 At that time Herod the tetrarch heard of the fame of Jesus

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

Jesus had now become so famous that his fame had penetrated even to the royal palace. Herod the tetrarch heard of him. The word tetrarch meant originally the ruler of the fourth part of a province. It came to have a derived meaning and now means a petty or subordinate king. This Herod was the son of Herod the Great and was the ruler of Galilee and Perea. He had induced Herodias, the wife of his brother Philip to live with him. He divorced his own wife in order to do this. She was the daughter of the king of Petra. The father who was so angry went to war against Herod. John the Baptist was preaching at this time his wonderful ministry of repentance, and heralding the coming of the kingdom of God. He denounced this awful sin of the king which was forcing a war upon the people. Herod, in order to stop his mouth, shut him up in prison but had not dared to kill him, as he feared the people. Mark (Ch. 6:19, 20) says that Herodias would have killed him if she could, but that Herod "feared him knowing that he was a just man and holy." John did not fear to rebuke sin in high places. He might have got along and been on good terms with Herod and been no doubt honored of him but he had his commission from the King of kings and he rebuked the licentious king. Holiness antagonizes sin in every form, and sin will always strike back where it is wounded. We hear preachers, who say they have discovered a way of preaching holiness so as to give no offence. Jesus and John did not have that method. Real holiness means war on sin, and war to such an extent that sin feels it and resents it. A holy man like John will rebuke sin.

It is one of the marks of the arrogance of those who are in high position or who are rich to seem to think they can ride over the ordinary standards of right and wrong. This is true in every age. The extreme rich have trampled more on the law of God than the extreme poor. God holds kings, rulers, potentates, bishops and ecclesiastics of all ranks to the same rigid rules of righteousness that he does other people. Some seem to forget this when they get in places of position. But God cares nothing for human class distinctions. There is a striking parallel between Ahab and Jezebel, whom Elijah opposed, and Herod and Herodias

whom John opposed. Elijah and John saw trying times but they delivered their message.

When Herod's birthday occurred, Salome, the daughter of Herodias, danced before the king and delighted him so much that he promised her anything she might ask even to half of the kingdom. This was simply a plot before arranged by Herodias who was thirsting for the blood of John. She had already planned for her daughter to ask the head of John the Baptist, in a charger (a wooden dish, or trencher in which food was served). Her daughter was no doubt the innocent tool of her mother (See Mark 6:24). It might have been that Herod was privy to the plot himself and took this way to excuse himself to the people. Matthew says the king was sorry but for his oath's sake and the sake of the guests before him (that is rather than be called a liar) he committed murder. O what an abominable thing is pride! He had rather be guilty of murder than be *called* a liar. There is nothing that will enrage the ordinary man as much as to doubt his veracity. It is throwing the lie in his face. "A bad promise is better broken than kept." But the king sent and had John beheaded.

The disciples of John took the body of their master and buried it and went and told Jesus. Thank God there is a Jesus to whom we can go and tell our grief. This shows that John had kept his allegiance to Jesus, and his disciples were attracted to him, and doubtless became disciples of Jesus. This is the best thing that we can do, when earthly friends are taken from us—go and tell Jesus. No doubt Jesus comforted them just as he comforts his people in such extremities today. He is the refuge of the persecuted and afflicted of all the ages since.

We see in this the depravity of a wicked woman. There is nothing in the world better than a good woman and nothing worse than a bad woman. The war which resulted from this crime was disastrous to Herod. The king of Petra defeated him and the Jews thought he was defeated by divine influence on account of the murder of John.

But though the guilty pair had stopped the mouth of John, they had not stopped his influence. We remember that John was always filled with the Holy Ghost and a preacher of the

two works of grace as we have seen in chapter third. Genuine holiness preachers will rebuke sin and will meet persecution as John did. Their mouths, like his, may be stopped but the truth lives. John the Baptist spoke to their consciences even after he was dead. This is a tremendous lesson on the power of conscience. When Jesus began preaching, Herod was roused, his conscience smote him and he said, "this is John the Baptist: he is risen from the dead." Holiness once preached can never be unpreached. Kill the workmen but the truth remains. While John performed no miracles Herod supposed that being raised from the dead he had received power to perform miracles. The holy John, with his holy message and rebuke of sin, may be removed but the cause still advances, for Jesus comes as his successor. God will have holiness preached upon the earth and he will raise up some other advocate although men may kill, banish or remove the preacher who rebukes sin. This is our encouragement.

PEOPLE WILL FIND OUT THOSE OF HOLY CHARACTER
AND COME TO THEM IN THEIR NEED. Vs. 13-14.

13 When Jesus heard of *it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

God is on the side of holiness. "When Jesus heard of the death of John he departed by ship into a desert place." He went away for two reasons: that his disciples might have rest (Mark 6:31) and that he might avoid his enemies, who were searching for Him. His time to be offered as a sacrifice for the sins of the world had not yet come. By sailing across the lake of Gennesaret, he was out of the dominions of Herod Antipas whom he was to meet later, when Herod and his minions arrayed him in robes of royalty to mock him, because he would not perform a miracle to gratify Herod's curiosity (Luke 23:6-12). Across the lake he was out of the dominion of the Herod who had killed John (called Herod Antipas) and was in the kingdom of Herod Philip, his brother, a man of mild disposition. As usual when the people heard that he was there, they came bringing their sick. Who

could blame them? How much sorrow and suffering there is in this world! And no one loved better to alleviate pain, sickness and sorrow than did Jesus. This is one of his characteristics, he "went about doing good" and those, who are holy, are most like him in that particular. They go about doing good to men's souls and bodies. Such people are the world's almoners. Men are attracted to them.

THEY FEED THE HUNGRY. Vs. 15-21.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

The history leading up to the events of the feeding of the five thousand is this: Jesus had sent out his disciples to preach and teach in the villages (See Ch. 10), while he preached in the cities. This preaching on the part of himself and disciples had extended his fame so that Herod Antipas, the king had heard of it, and thought that it was John the Baptist arisen from the dead, who was doing mighty works. When Jesus knew of it he withdrew from the territory of Herod and went across the Sea of Galilee into the dominions of the king's brother. The people had gathered on the shore of the sea near Bethsaida, bringing their sick. It was, so John tells us, at the time of the Passover (John 6:3-5). Jesus, full of compassion, had retired to a mountain. He had come down from the mountain and spent the day healing their sick. It was now even time and some of the disciples saw the need of feeding the people. John tells us that Jesus had previously

asked Philip, "Whence shall we buy bread that these may eat?" "He did this to draw out Philip's opinion (John 6:6). He wanted to let Philip see his own heart and the measure of his faith. The lesson of the parable was unfolded in the sermon of the next day (See John 6:26-55), Christ the bread of life, and eternal life conditioned on feeding on Christ. This miracle was not merely given to feed this multitude and satisfy their hunger but to illustrate by a striking object lesson that he could satisfy the souls of men as easily and as well as their bodies. Like all his miracles it illustrated spiritual truth.

(1) Notice Jesus expected the disciples to feed the multitude. He said, "give ye them to eat." He expects the church today to have that on hand, which will feed the multitude. He expects us to be well fed so that we shall be able to help the perishing all about us. (2) If we have but little and it is genuine food, he will multiply that little for us to use for others. They had five loaves and two fishes. (3) There was enough. It ran over. There were twelve baskets of fragments. So the miracle was not a suspension of the digestion of the people, but it was the actual multiplication of the bread. There is an abundance of salvation now for those who will take it from Jesus.

Jesus looked up to heaven and gave thanks. It was the custom of the Jews to always return thanks before eating. It is heathenish not to thank God for our food. There are many no better than the heathen in this respect. "Like the widow's cruse of oil, when a part was taken, its place was instantly supplied by divine power. The loaf remained still as large when the piece was broken off, and each piece in hand became imperceptibly as large as the loaf. Was this an original act of creation? Not necessarily. He, who guided through the water the fishes to Peter's net, could guide the invisible atomic elements in however gaseous a form, through the air, to form upon the loaf, the material bread. This but hastened the process that ever is taking place in the growth of the grain. There is but the additional modification produced by heat in the oven: but even this is only a different arrangement of the particles" (Whedon). The grand lesson of the whole miracle is that there is virtue sufficient in the atonement of Jesus made once for all for the salvation of the

millions of the human race. And his people can therefore go to all the world and distribute the bread of life to all, for there is plenty for the whole human race.

THE MIXED CONDITION OF THOSE BELIEVERS WHO
ARE NOT WHOLLY SANCTIFIED. Vs. 22-33.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

John tells us that the people were so delighted at the miracle that they proposed to take him by force and make him king. On this account he withdrew from them, giving his disciples orders to enter a ship and go before him to the other side of the sea. Having sent the multitudes away, he went up into a mountain to pray. Here he continued for a long time in prayer.

Jesus was given to much prayer while on earth. And if he needed to pray much, most certainly we do. He is still praying. We learn that he is interceding for a lost world even now. It were vain to try to imagine what he prayed for, when alone on

earth. It was probably communion with God. A good deal of our prayer should be communion. We are all of us inclined to pray only when we have petitions to present to God. We should, like Jesus, cultivate communion with God.

The wind was contrary to their course and the ship was tossed by the waves. They were having a hard passage while he was praying. It is sometimes so with us, we have a hard time meeting the trials and hardships of life, when, like the disciples, we are on the very errand that he sends us to perform (they were on the sea at his command), and it seems to us as if He had forgotten us. But he is still praying for us. He has not forgotten us, although we may be tempted to think that he has lost track of us entirely. In the fourth watch of the night (about three o'clock in the morning) he came to them walking on the sea. He had just performed one miracle showing his power over nature to make it produce more bread. He now performs another miracle to show his power in overcoming and subduing nature in thus walking on the water.

When the disciples saw him they were much disturbed. They shared the theory of all the Jews (except the Sadducees), that there are disembodied spirits that walk the earth. So when they saw him, they thought it was a spirit, and cried out for fear. Are we not like them sometimes, when Jesus, our best friend, comes to help us and bless us, are we not in our trials and perplexities sometimes afraid of him? Do we not sometimes think that the very providences that he is in, for our good, are things to be feared? "Man in his present state, in the fear and perplexity of spirit which may so easily overtake him, sees apparitions: and thinks even his Saviour as he draws nigh in divine power, at first to be such. This however is always better than the opposite folly of boldness, to take a phantasm of his own thoughts as the Lord and Saviour" (Stier). But Jesus said to them, what he says to every troubled disciple in every trial, "Be of good cheer: it is I: be not afraid." This may be the experience of every child of God.

Peter in the impetuosity of his love wishes to go to him. There can be no doubt concerning the love of Peter manifest here. It was the same love that he manifested later, when he cast himself

into the sea and swam to shore to meet Jesus (John 21:7). A friend looks unusually good to those who are in trouble. Peter was impetuous but he had genuine love for Jesus. He cried, "Lord, if it be thou, bid me come unto thee on the water." He had faith too that Jesus could help him to walk on the water, or he never would have set out to walk as Jesus said "Come." So Peter started out and walked a little distance. He actually did perform the miracle with the help of Jesus. But he looked at his surroundings and saw the great waves and his faith which was weak began to fail him and he sank, crying, "Lord, save me." Jesus reached forth his hand and caught him and said unto him, "O thou of little faith, wherefore didst thou doubt?" There was nothing on earth that more pleased Jesus than when he saw faith, and nothing brought forth his rebuke like the manifestation of unbelief or little faith. This is a lesson to us. The Lord loves those who have great faith. He is just as much pleased with those of great faith today as he was then. "Without faith it is impossible to please God."

Dr. Whedon says: "This was a noble faith, but it was mixed with vain glory." Going down to the root of vain glory we find the carnal mind or inbred sin. It was the mixture of faith and fear as he saw the waves dashing about him. It is the mixed state of all those, who like Peter have not yet had their Pentecost, when the carnal mind is destroyed and the tendency to doubt removed. Then faith becomes perfect. Matthew Henry says: "Nothing but perfect love will quite cast out fear." Peter showed a weak faith after he had heard the well known voice of Jesus to require this sign or miracle to believe that it was he. Strong faith does not ask for signs but takes God at his word. "To take Christ at his word, argues not only the perfection of faith, but also the highest exercise of sound reason: He is to be credited on his own word because it is the truth, and therefore can neither lie, nor deceive." (Clarke.)

HOLY PEOPLE ARE A BLESSING WHEREVER THEY GO.

Vs. 34-36.

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they

sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

How quick mankind were to recognize in Jesus, a benefactor, one who sympathized with earthly affliction, for wherever he went they came to him for help. And the more like Jesus we are the more the world will recognize the same benevolence towards the suffering ones of earth. The genuine holy man is the best friend this world has. He now went to the plain of Gennesaret, a plain on the northwest coast of the Sea of Galilee and they brought the sick to him from all quarters and besought him that they might only touch the hem of his garment and as many as touched were made completely whole. For the religious significance of the hem of the garment see our comments on Chapter 9, verses 19-22.

If a touch of faith brought complete healing instantaneously to the bodies of men while Christ was on earth, is it too much to say that a touch of faith can bring complete healing of the soul and instantaneously too? Who will say that Jesus is unable to cure the soul instantaneously from all sin? and who will say that he is unwilling?

CHAPTER XV.

HOLINESS UNCOMPROMISINGLY AGAINST HYPOCRISY BUT COMPASSIONATE TOWARDS SINNERS.

Holiness Hated with Good Reason by Formalists and Hypocrites.

Vs. 1-9. Sin Has Its Source in the Heart, Hence the Great Importance of a Pure Heart. Vs. 10-20. Holiness Refuses to Lower the Standard. Vs. 21-28. Another Miracle Teaching the Benevolence of Holiness. Vs. 29-39.

HOLINESS HATED WITH GOOD REASON BY FORMALISTS AND HYPOCRITES. Vs. 1-9.

1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

The Jews of Galilee were, as a whole, quite favorably inclined towards Jesus. The Judean Jews (those of Judea), especially the Scribes and Pharisees of Jerusalem, were his bitter enemies. They were ever on the watch to find something against him. They found it, as it is never difficult to find fault if we desire so to do.

The (to them) awful sin, which they now seek to rebuke in him was that his disciples did not wash their hands before eating. There is no commandment in the decalogue requiring this, but they had made some laws that were not in the ten commandments. These were the traditions of the elders. They were human laws. When men begin by making human laws equal to those of God it is not long before they put them above the divine law. One of the Jewish Rabbins said "to eat with unwashed hands was as great a sin as adultery." He put cleanness of the body above cleanness of the moral nature. Another Rabbi "being kept a close prisoner, having water sent him both with which to wash his hands and to drink with his meat, the greatest part being accidentally spilled, washed his hands with the remainder, though he left himself nothing to drink, saying he would rather die than transgress the tradition of the elders." The Pharisees would not eat with those who had not washed their hands. The elders here spoken of were the commentators of the law of Moses. These comments became an oral law which they claimed were given their fathers by Moses, but at this time had not been committed to writing, but after the time of Christ they were written out. They went so far as to say that "The written word is *water* but the interpretation and that which is not written is *wine*." So they attack him with accusation of having broken the tradition of the elders. Ritualism in all ages hates heart religion because the latter does not put stress on forms and ceremonies, which is all there is to ritualism. We do not mean that it is not necessary to have forms of religion. We can not well dispense with them. If we were all spirit in our natures and were not material at all, we could dispense with forms of religion. But as we are both body and spirit we must have forms. The great mistake of the ritualist in all ages is that he has magnified the forms of religion until he can see nothing else in religion. Ritualism and heart religion have always been in the world and doubtless will be until the end. The ritualist makes formal, outside religion his substitute for being righteous and holy of heart. It is a good deal easier for the carnal nature of man to chant a beautiful liturgical service than it is to pay his debts. It is easier to argue about modes of baptism than to seek the spiritual baptism of which

water is the sign. It is much more congenial to his nature to put some of his ill gotten gains into the building of churches than it is to repent and make restitution of the money that he has taken wrongfully from men. It is easier to go to meeting and go through all the outward motions of religion than it is to deal justly, and love mercy and walk humbly with God. When spiritual religion declines, men seek to make up for it by increase of ceremonies and forms. When the power decreases, they seek to make up for it by putting more wheels on the machine. The Old Testament contains many rebukes which God gave to the ritualists of that day, as severe, as this of Jesus. Some were very zealous for fasting in the days of Isaiah, who were very corrupt in their lives and God said: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo heavy burdens, and to let the oppressed go free, and that ye break every yoke?" In this day it is the dependence men have placed on forms and ceremonies and church membership instead of holiness of heart that needs to be rebuked. Notwithstanding God has said "Holiness without which no man shall see the Lord" men are resting on their good outward works and their church membership, baptism and religious performances for their eternal salvation. Such people do not like holiness of heart and are its greatest opposers because it constantly, both by testimony and life, rebukes them.

These ritualists were themselves guilty of some very flagrant infractions of the commandments of God, while they affected a pious horror at the disciples for eating with unwashen hands. Jesus meets their attack by bringing to their notice, and the notice of the people, their disobedience to and setting aside the fifth commandment. They had received from the elders an indulgence permitting them to break the fifth commandment. If they wished to free themselves from the obligation to support their parents they were told by the tradition of the elders that they could give their money to the support of the priests, and by saying my money is "Corban," that is, it is consecrated to the service of the Lord, they were released from the support of their parents. So that if a parent was suffering for the necessities of life and asked his son or daughter for support they could say "it is Corban. I have consecrated my money to the church and the

cause of God." The Revised Version translates the fifth and sixth verses thus: "But ye say, whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honor his father." They had by this made void the commandment of God. They had substituted their notions for a plain commandment of God. Jesus calls them hypocrites. They were making believe that they had superior sanctity in order to enrich themselves. Some forms of religion today do the same thing. In the place of religion they set aside the plain teachings of the Bible and expect by leaving sums of money to the church to reach heaven. Jesus was not deceived by this hypocrisy but he unmasked it. These hypocrites thought no one saw through their hypocrisy but there was an eye that looked through the mask. There was one mind that could not be deceived. And the same divine mind sees through the hypocrisy of such people today. Of all the people that the hypocrite deceives the one he deceives the most is himself.

These ritualists set aside the word of God, and Jesus applies the word of God to them and makes it a terrible weapon against them. He quotes from Isaiah 29:13, saying, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips: but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Notice (1) The use Jesus made of the Old Testament. Isaiah did not speak of these particular people but of the hypocrites of his day. But as hypocrisy is essentially the same, the same Scripture applied to these Pharisees. It teaches us that we may apply the eternal principles of righteousness as found in the Scriptures to all human action in every age. This gives countenance to taking a text from any part of the Bible and applying it to present surroundings. (2) Merely mouth religion is an abomination to God. (3) It is possible to have only a mouth religion. And we are all in danger of it unless we watch and pray much. (4) The best safeguard against mouth religion is to have genuine heart religion, that speaks out of the abundance of the heart. With hypocrites religion begins with the mouth and tries to work in but never does. The religion of Jesus begins in the heart and works

outward. (5) It is possible, (thank God!), to draw nigh to God with the heart.

Notice that the fault of every age is that men have tacked so many human notions onto the pure, simple religion of Jesus that it has been lost sight of. What doctrines of men there are today that set aside entirely the commands of God. In the face of the plain teaching of Scripture men today teach that we cannot keep the commands of God but that we must commit sin. One of the plainest teachings of the whole Bible is that those born of God do not commit sin. But the traditions of men look upon such doctrine as fanaticism. Those people, who expect to go to heaven, in their sins are not only formalists in their religion but fanatics, for fanaticism is to expect results without adequate cause. These Pharisees had evidently come all the way from Jerusalem to Capernaum, where Jesus was undoubtedly at this time, to make this attack on him. They now retire, worsted from the conflict. No wonder they hated him whom they could not answer. No wonder Phariseeism, formalism and ritualism hate holiness. For holiness means honesty in telling men the truth. It is not safe for us however to tell who the hypocrites are as we can not see men's hearts as Jesus could.

SIN HAS ITS SOURCE IN THE HEART. HENCE THE GREAT IMPORTANCE OF A PURE HEART. Vs. 10-20.

10 And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth it at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

He now addresses the multitude, as without doubt the Pharisees had retired. He goes on to explain still further the topic on which he had been talking to the Pharisees. He says: "Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth defileth the man." The Pharisees claimed that the unwashen hands would defile the meat that they ate as they took it in unwashen hands and put it to the mouth. We do not defile the soul which is the real man (the body is only the casket in which the jewel, the soul, lives) by what we eat. We defile our souls with wicked words and acts. "We are polluted not by the meat which we eat with unwashen hands, but by the words which we speak from an unsanctified heart" (Henry). These words and actions come from within. These are the real defilement which we produce upon ourselves. We should fear nothing but sin. "Intemperance in food and drink may indeed morally defile a man. But even the defilement proceeds not from the material contact received but from the forthgoing will and act by which these foods are taken. Indeed, the whole force of our Lord's maxim is that *not physical touch*, but *moral action* makes a man truly impure before God." Jesus does not say that there is no other impurity. The heart is naturally impure. But he says this is the depravity that we bring on ourselves. This is in addition to the depravity which we inherit. This is called by some theologians "Acquired depravity." A man who has inherited depravity can not keep from acquiring more by his acts and words.

Notice Jesus was a theological preacher to the common people. The preacher who preaches the true gospel must preach on the sin question a good deal, as Jesus did, showing the depraved nature of the human heart. This is a neglected theme. The more formal churches become, the less they deal with the sin question. "Then came his disciples and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?" The Pharisees are usually offended when the truth finds

them out. That is the reason that the Pharisees are always opposed to the searching truths of real holiness teaching and preaching. Of course they were offended, for they came to overwhelm Jesus and had the tables turned on themselves. Honest men will acknowledge the truth, when they hear it, but Pharisees will never forgive the man who holds up the mirror to their gaze. The truth hurts them, but they will not yield. Jesus was not a bit concerned at adverse criticism; a hint to preachers. He replied with another parable, "Every plant which my heavenly Father hath not planted, shall be rooted up." Every true doctrine will stand, but the false will be rooted up. This was substantially the same as the advice that Gamaliel gave the council as to Peter and the other apostles who had been brought before them. He said: "If this counsel or this work be of men it will come to nought: but if it be of God ye cannot overthrow it: lest haply ye be found even to fight against God" (Acts 5:38-39). Their traditions were not of God and cannot stand. He then said, "Let them alone: they be blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch." But why let them alone? Why not antagonize them? Jesus was never fond of controversy. "This seems a singular counsel respecting the teachers of error. It is, however, different from, Let the error alone, or, let the pupils of error alone. Christ very rarely entered into controversy with false teachers. I think in no single case did he invite to or provoke a controversy with them. He devoted himself to the affirmative work of preaching the truth, and, for the most part, let the preachers of error alone. And God has rooted up their plants. Christ is in this, an example to the modern teacher in dealing with modern antagonisms to Christianity" (Abbott). Notice he here says that those who rest their religious hope on ritualism and outward ceremony are blind. And those preachers or teachers who preach only an outward religion are blind leaders of the blind.

Peter quite anxious to know the meaning of the parable of verse eleven made the request "Declare unto us this parable." Jesus then asked him, "Are ye also without understanding?" Doubtless Jesus had told his disciples before why he did not require all this ritualism—washing the hands before each meal, etc.

He had doubtless told them that a clean heart was of more consequence than ritualistic rites. The force of the parable is that what we take into our mouths can not defile our souls. If our hands are unclean and therefore Pharisees may say we are defiled because we eat without washing the hands, it does not affect the soul, as Phariseeism would have us believe. It is the words that come out of our mouths—wicked words which are the expressions of wicked motives and thoughts that defile a man. Failing to worship as men say we should or conform to their notions does not defile the soul.

He then locates all the sins of the world. And therefore this is a most important statement for it was given by one who knew the human heart thoroughly, who was orthodox on the sin question. As a hunter traces a wild beast to its lair so Jesus traced up sin to its original source—the heart. He says: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man but to eat with unwashed hands defileth not a man." The heart is represented here as a bad place, a bitter spring that sends its brackish waters out into the world. All the wickedness in the world has its origin in the heart. This is the old theology and no other theology has furnished a cure to the church and the world.

The old theology of a sinful nature made a Saviour and his atonement necessary. The new theology that makes the heart good or indifferent either to good or bad qualities naturally has done nothing for the world and makes the atonement of Jesus a mistake. Adam Clarke says: "In the heart of the unregenerate man the principles and seeds of all sin are found. And iniquity is always conceived in the heart before it be spoken or acted. Is there any hope that a man can abstain from outward sin, till his heart, that abominable fountain of corruption, be thoroughly cleansed? I trow not." Dr. Whedon says: "Out of the heart—the fountain of the moral intention and the moral action—sinful action flows forth from a sinful nature. There lies back of the bad action a permanent badness of the disposition. The heart is therefore depraved." Jesus mentions "evil thoughts" first because the desires for evil, thought over and reasoned about and

decided upon, in the heart are the causes of the sins which people commit. Adam Clarke says the literal Greek for evil thoughts here is "wicked dialogues." There are wicked dialogues between conscience and the depraved nature when a man is about to do wrong. After the "evil thoughts" the wicked purposes and planings Jesus puts the sins against the last six commandments of the decalogue. All acts of sin come from these evil thoughts or purposes of the heart. The Rev. Ver. translates "blasphemies" by the word "railings." All railing at God or man comes from an evil heart. He then adds again, "These are the things which defile a man." Matthew Henry says: "Sin is defiling to the soul, renders it unlovely and abominable to the pure and holy God, unfit for communion with him, and for the enjoyment of the New Jerusalem, into which nothing shall enter that defileth, or worketh iniquity. The mind and conscience are defiled by sin and that makes everything else so (Titus 1:15)." We must be sure and have the real cleansing of heart without which all forms of religion are worse than useless, for heart cleansing is the object of the atonement of Jesus.

HOLINESS REFUSES TO LOWER THE STANDARD.

Vs. 21-28.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Jesus now "went thence." He turned away from the Phari-

sees and those who rejected the truth and set his face towards the northern boundaries of the country and came to the coasts (the boundaries) of Tyre and Sidon. This was in the country of Phenicia, a heathen country. It was true that when Jesus and his apostles found the church unwilling to receive the message, after a little they withdrew from it. This is still true. When the professed people of God will not receive the light, it is taken from them. Here he was met by a woman of Canaan. This strip of Syria north of Palestine was inhabited by the Canaanites originally. Mark calls her a Greek, and also a Syro-Phenician. She was a Greek in religion and a Syro-Phenician by birth. Mark also says that Jesus entered a house but he could not be hid. He seems at this time to have desired seclusion. No doubt Herod and his other enemies were seeking him and he did not care to be known at that time for his time had not come. This woman came to him crying, "Have mercy on me, O Lord, thou son of David! my daughter is grievously vexed with a devil." Literally is *very evil deviled*. She is so distressed in her mother love that she makes the case her own and prays as if it was a personal affliction, "Have mercy on me." This is the kind of prayer for others that brings favor with God. When we enter into the prayer for sinners as if it were our own case, there is bound to be travail of soul which gives great efficacy to prayer. When we take the case of the lost upon our own souls as if it were our own case, such travail brings results. It touches the heart of the Master.

But she came the wrong way. She had faith but it was a misguided faith and she had to have instruction and light, for God will not let down his standard for any one. She had to pray for some time until she got the right attitude of soul. That is the reason many times we have to pray a long time until God can teach us to come to him aright: until we have taken the right place before him: until our consecration is complete; or until we see our true condition. Thousands have come to more light and a better experience by praying. They have been led to self examination that they might discover what the reason was that they received no answer. He who has learned to pray successfully and obtain answers to his prayers has arrived at a very high state of grace. Prayer is a great means of grace and they who practice

it much are sure to grow in grace as well as to have their prayers answered.

What then was the difficulty with this woman? She certainly was enough in earnest. So earnest was she that the disciples felt that she was defeating the very end for which Jesus had come there—to find rest and privacy. So they said to him, Send her away. They wanted him to heal the daughter at once and let her go. If fervency alone would have answered her prayer, she would have had it answered at once. But God will not listen to mere fervency, unless we come in the right attitude before him. We have seen people pound the bench and cry aloud and resort to all sorts of physical contortions but they got no answer from heaven, because they would not fulfill the conditions which God has laid down.

This woman was a heathen and she came and addressed him by his title as Jewish Messiah. She said, "Thou son of David." This was the title always given to the Messiah. She came as a heathen, expecting to have help as if she were a Jew. She was an outsider but came as if she were a Jew. It is a good deal like an unconverted sinner who might come to God and while yet dead in trespasses and sins, call him Father and exhort him to do what he has promised to do only for Christians—they of the household of faith. It is like sinners, who do not know they are saved from their sins asking God to sanctify them. He has never promised to entirely sanctify any one but Christians. Let us be sure that men are converted before we have them pray to be sanctified. Notice the significance of his reply, "I am not sent but to the lost sheep of the house of Israel." He was not sent to the "goats" but to the "lost sheep." He never preached to the Gentiles in all his ministry. It was always to the church. When he sent out the disciples, he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel" (Matt. 10:5-6). Paul says: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8). His mission to the Gentiles did not begin until after he had his church sanctified at Pentecost. It is of little use to seek to save the lost with an

unsanctified church. This is his rule, Get the church fully saved and then God comes in convicting power by His Spirit on the unsaved.

The woman takes the hint or suggestion and now comes the second time. She no longer addresses him as Son of David, but she falls before him and says, "*Lord* help me." Now she takes her proper place as a sinner. She addresses him by the title *Lord* and not "Son of David" any more. She had no right to come with that name. She uses his name as Lord over all both Jew and Gentile. Jesus would have her confess her right relation. So he said, "It is not meet to take the children's bread and to cast it to dogs." The Jews called the Gentiles dogs. "Mark adds an important sentence, which both explains this declaration and gives the key to the woman's reply. Christ says, 'Let the children first be filled: for it is not meet to take the children's bread, etc.' This language implies that there is food in the gospel for the Gentile as well as the Jew, but that the Gospel should *begin* with Israel. It is clear from this that Christ did not teach that the Gentiles were to be despised and outcast, and did not intend to be so understood." (Abbott.)

She replies, "Truth Lord." She takes her proper place. She acknowledges that she is a Gentile; that she has no right to claim the privileges of the household of God promised only to Jews; that she is a sinner. She comes in the proper way of confession of her condition. Honesty of heart before God is necessary to receive the answer to our prayers. She adds: "But the dogs eat of the crumbs which fall from the master's table." Our English version fails to bring out the full force of the text. The word "dog" in the Greek is not the same in both verses. Here it is the Greek word which means the little *pet dogs*. This bright woman in the extremity of her need catches at the word. She sees something in him that shows her that he is full of compassion for her even when he must have her take her proper place. She knows doubtless that there are gracious promises for the Gentiles. Doubtless she was a Jewish proselyte. She knows him as full of compassion and so she says, "Truth Lord, for the *pet dogs* eat of the crumbs which fall from the table of their Masters." She takes her place, confesses it, but also claims to be one

whom he will not cast away and is willing to take the crumbs. When we get our proper place before God our prayers will be answered. She tells him that while he is feeding Israel, it need not hinder his feeding the Gentiles who are willing to take the guilty sinner's place and acknowledge it; are willing to pick up the crumbs. The crumbs of the Lord's table are better than the luxuries of sin.

Jesus then breaks forth into praise for her faith thus, "O woman, great is thy faith: be it unto thee even as thou wilt." It was a heathen centurion who called forth the praise of Jesus at the greatness of his faith (Matt. 8:10), and now it is a heathen woman, who again receives the praises of Jesus for her great faith. The lesson for us in this is, that great faith will persevere in spite of all obstacles. If we are not heard at once let it lead us to self examination and determined perseverance. Notice too, it was a short prayer—only three words—"Lord help me." Great faith often goes with small prayers. Some people have to pray a long time in order to get rid of their unbelief or to nurse their weak faith. Her faith was great. The faith of Peter walking on the water, Jesus said, was small. So there are degrees of faith.

When she got home she found that her daughter was restored and the devil was gone out of her (Mark 7:30). "Persevering faith and prayer are next to omnipotent. No person can thus believe and pray without receiving all that his soul requires. This is one of the finest lessons in the Book for a penitent or for a discouraged believer. Look to Jesus! As sure as God is in heaven, so sure will he hear and answer thee, to the eternal salvation of thy soul. Be not discouraged at a little delay: when thou art prepared for the blessing, then thou shalt have it. Look up! thy salvation is at hand" (Clarke). The daughter was healed although she was at home. God will hear our prayers for others though they be at the uttermost parts of the earth.

ANOTHER MIRACLE TEACHING THE BENEVOLENCE OF HOLINESS. Vs. 29-39.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were lame, blind, dumb, maimed, and many others*, and cast them down at Jesus' feet; and he healed them :

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

Holiness whether it be absolute, as in Jesus, or derived as in us, to whom it is imparted by the Holy Spirit, is manifested by its benevolence. It is always going out of itself to do men good. It seeks to benefit all classes. It is full of good works. Our Lord feeds the multitudes again. In chapter fourteen, we have the account of his having fed five thousand with five loaves of bread and two fishes, and having twelve baskets of fragments left. Here we have the account of his feeding four thousand with seven loaves and a few fishes.

Jesus performed this miracle because he had compassion on the multitude. He did not do it for the sake of display or to show a wonder. His miracles were always to help mankind. They were parables of the redemption of the soul. He told them in one place that he could as truly feed and satisfy the soul as he had satisfied their bodies. See our comments on the feeding of the five thousand, in chapter fourteen.

CHAPTER XVI.

DEPRAVITY IS ALWAYS OPPOSED TO HOLINESS.

Holiness Carries its Credentials with it, for Those Who Really Wish to Believe in it. Vs. 1-4. Holiness is an Inveterate Enemy to False Doctrines. Vs. 5-12. The Two Works of Grace—Justification and Entire Sanctification—Are Necessary to Properly Follow Christ. Vs. 13-28.

HOLINESS CARRIES ITS CREDENTIALS WITH IT, FOR THOSE WHO REALLY WISH TO BELIEVE IN IT.

Vs. 1-4.

1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

3 And in the morning, *It will be foul weather to day*: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

This chapter, as a whole, shows the attitude of the carnal mind towards holiness. The carnal mind is not only "enmity against God" but this enmity shows itself in ten thousand forms and ways. The nature of God and the carnal mind are as opposite as the poles, and contrary one to the other. The Pharisees had asked him for a sign from heaven in chapter 12:38-40, and he had told them that no sign should be given them except the sign of the prophet Jonah, that is, his resurrection which was yet to take place was typified by the experience of Jonah. See our notes on Chapter 12:38-42. Now they come with their enemies, the Sadducees, and ask for a sign again.

The Pharisees and Sadducees were bitter enemies. Their chief

points of doctrinal differences were concerning the resurrection of the dead and the existence of the soul. The Pharisees were formalists. The Sadducees were infidels. The Pharisees believed in the spiritual nature of man. The Sadducees denied it and were materialists. But they laid aside their differences and united to attack Jesus, for his teaching had condemned them both. Just as Herod and Pilate laid aside their enmity to help on the crucifixion of Jesus later, so here these two opposite parties were at agreement in one thing—to overthrow Jesus. Nothing shows the grandeur of a good and worthy cause like the character of the enemies it makes. Just as a flood will sometimes bring wild beasts together into close quarters and the common danger will make them for a time forget their enmity, so was it with wicked men against Jesus. So is it wherever holiness, the real essence of his teachings, is aggressive. Jesus and holiness fare much alike in this world. Zinzendorfians, suppressionists, evolutionists, formalists, those who believe in the purgation of death and those who are advocates of post mortem purgatory are all allied together against the second blessing holiness theory. They never meddle with each other, but they all agree to fight this. The Wesleyan theory of holiness is in good company for it is treated exactly as Jesus was treated. These other theories are contradictory to each other; they never quarrel or contend, but they are unanimous in their attack on real, aggressive holiness. The doctrines that fare as did Jesus, have the mark of divinity upon them.

Matthew says they came asking a sign "tempting him." They did not ask him to show a sign because they were anxious to know surely whether he was divine or not. It was to catch him. If he had shown them a sign they would doubtless have said that it was caused by Satanic power, just as they had said, when he healed the man who was possessed of the devil (Matt. 12:24). If he did not give them a sign from heaven they would say it was because he could not. Jesus understood them. He never worked miracles just to gratify curiosity. People who could see the sick healed, devils cast out and the dead raised and still wanted a sign, did not want it for any good purpose. Jesus carried sufficient credentials all the time of his divinity, that people could see if they wished. His character, his teachings and his miracles were

enough to convince honest men. We sometimes think we only need to have the genuine experience of holiness and people will see it. They will if they have spiritual sight but many have no spiritual eyes. They have lost their eyesight if they ever had any. The revivals and upbuilding of the church caused by holiness where it is preached without hindrance are evidences sufficient to show the divinity of holiness. But there are thousands of ecclesiastics, who can not see it, because they are determined to do away with it.

This people were great on signs. They were great people, so says Jesus, to read the sky and predict the weather. And yet he says they could not discern the signs of the times—the great movements in the religious world about them. This is still the fatal weakness of Phariseeism. These Pharisees could not see what the great movement of John the Baptist, fulfilling prophecy, meant. They could not see how Jesus was fulfilling their own Scriptures. They were blind to the signs of the times showing that the Messiah had come. It is inbred sin in men's hearts that hinders their spiritual vision. "There would be less skepticism if the hearts of men were *as pure* as the evidences of religion *are clear*" (Whedon). The seventy weeks, which Daniel had predicted must intervene before the Messiah came, were almost ended but still they saw nothing in the great agitation that had arisen concerning Jesus. So he repeats what he had already told the Pharisees in chapter twelve, "There shall no sign be given unto it, but the sign of the prophet Jonas." Jonah typified his resurrection. The resurrection of Jesus was the crowning proof of the many that he gave of his divinity. They had the opportunity to wait and not form snap judgment. See our notes on Chapter twelve, verses 38-40.

HOLINESS IS AN INVETERATE ENEMY OF FALSE DOCTRINES. Vs. 5-12.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little

faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

We read in chapter 15:39 that Jesus having sent the multitude away "took ship and came into the coasts of Magdala." This was the town from which Mary Magdalene came. The disciples were so interested in feeding the multitude and in listening to the gracious words of Jesus that they had forgotten to take any bread for themselves. Jesus used this incident to warn them of the leaven of the Pharisees and Sadducees. They failed to grasp his symbolical meaning and applied it literally. They thought he was warning them against taking any bread from the Pharisees and Sadducees. Perhaps they thought that he was afraid that the Pharisees and Sadducees, who had become his bitter enemies, were intending to poison them all. Jesus then rebukes them for their little faith. He then reminded them of the two miracles of the feeding of the multitudes, as much as to tell them, that his mind was not on literal bread. The want of that did not trouble him, for he could feed them at any time, that they needed it. He then asked them, "How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" He left them to reason it out. He does not explain what he meant. Then they see the symbolism. Leaven is noted for its pervasive power. It goes through a whole lump of dough. It is often used to denote corruption. False doctrine hurts spiritual food. So the disciples now saw that he meant the false doctrines of the Pharisees and Sadducees. The disciples had heard the controversy that he had with the Pharisees and Sadducees and there was danger that they might be led astray by it. Essentially all the false doctrines that have hurt spiritual religion in every age are found

in the doctrines of the infidel Sadducees and the formal hypocritical Pharisees.

We note that Jesus and the apostles had much to say against false doctrines in the way of warning. There is nothing that has done Christianity so much damage as false doctrines. The heresies in its own midst have wrought more havoc than all the attacks of its enemies from the outside. A study of the epistles will show in nearly every instance that they were written to guard against false doctrines and to exhort to holiness, which is the great safeguard against heresy. Spurgeon says that heresy can no more dwell with a Spirit-filled church than a fly can light on a red hot plate. The flesh, that is, the carnal mind or depravity, is the author of heresy. The "old man" is a great helper of false doctrine (See Gal. 5:20). It will be noticed that the heresies on the sin question, destructive "Higher Criticism" and so forth are never found with those who profess and preach the Wesleyan doctrine of entire sanctification. As the Apostles at the same time exposed heresy and urged entire sanctification so should we as the best method of purging out false doctrine. The holy people are well enough satisfied with the old time doctrines that always bring salvation, when faithfully preached. It is Phariseism that always brings in human traditions to take the place of successful doctrines. Holiness is then the antidote for that formal religion, which is taught by Pharisees of every age, and the infidelity of Sadduceism, which seeks to stay in the church, whose doctrines it has promised to stand by, but which it is secretly nullifying.

THE TWO WORKS OF GRACE—JUSTIFICATION AND ENTIRE SANCTIFICATION ARE NECESSARY TO PROPERLY FOLLOW CHRIST. Vs. 13-28.

13 When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say *that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him. Blessed art thou,

Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

We now come to one of the many passages of the Bible that show inbred sin or depravity in the regenerate. Jesus went to the coasts (or borders) of Cæsarea Philippi. There were two cities by the name of Cæsarea. One was on the sea coast on the western border of Samaria. This was called Cæsarea in honor of the family of Augustus Cæsar. It was situated at the very northern most extremity of Palestine. This was the furthestest north that Jesus went in his journeyings. He had now come to the climax of his ministry. He had performed his miracles and imbued his disciples with his doctrines and now it was time to prepare them to take up the work after his departure. And now apart from the world, he goes a step further, and requires of them a con-

fession of their opinion of himself. He is laying now the foundation of his church. So he asks them what the people are saying about him, or, in other words, what men think of him and his doctrines. They replied that some thought he was John the Baptist, arisen from the dead. Others thought he was Elijah; others Jeremiah or one of the prophets. We sometimes hear people say that if they had lived in the times of Christ and seen his miracles they would have believed on him. But there were multitudes, who lived in his time, who did not comprehend him after all his miracles and teachings.

There was the same differences of opinion in society as to the character of Jesus as there are now. Some think now that he was only a good man. Others think he was the world's greatest teacher. Others believe him to be the divine Son of God. Having learned what people thought of him, he now asks the vital question, "But whom say ye that I am?" He does not force them to their opinion but asks them to give it as a conclusion of what they had seen and heard. This is the vital question, not what do others think of Jesus but what do we think. What can we say about Jesus from our personal standpoint of experience?

Our opinion of Jesus makes all the difference in the world as to our destiny. It does not make much difference what opinion we have of Napoleon Bonaparte or of George Washington, but it makes all the difference in the world as to our opinion of Jesus. For right opinion is necessary to right action. If we see in him only a human character it will avail us nothing, as regards our salvation. If we fail to see in him a Saviour we shall fail to get saved.

Our real opinion of Jesus is our life and testimony combined. Either is incomplete if taken alone. It is inconsistent to testify to salvation if we do not have it, and it is equally inconsistent to have it and not testify to it. These were acquainted with Jesus. It is possible for us to know him too. Paul said that he was willing to suffer the loss of all things, that he had called good and great, that he might know him. It is possible to know a good deal about Jesus and yet not know him.

We are to tell what we have found out about Jesus to the world about us. The world expects a man's friends to tell the best story

about him; to give the best representation of him. We are therefore called to go out and tell what we know about Jesus from personal experience. Peter said from personal experience, "Thou art the Christ, the Son of the living God." "Ye are my witnesses saith the Lord." God expects us to know Jesus so well that we can go to the world and tell about him. This is the greatest method of preaching the gospel—by testimony of those who have the experience of knowing Jesus. Christianity is the only religion that has living witnesses. We read in Revelation that the saints who overcame the devil overcame him through the blood of the Lamb and the word of their testimony. This is the distinguishing mark of true Christianity which differentiates it from formalism on the one hand and perverted forms like Catholicism on the other—the fact of it is we have an experience that can be told. Satan does not care how many great sermons are preached if there is no testimony. He would like to have it appear that Christianity is a beautiful, impracticable theory.

When Peter had given this testimony Jesus said to him, "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee but my Father which is in heaven." Bar-Jona means Son of Jonah. Some of the commentators have seen an allegorical meaning in this name as Jonah means a dove. It would be then Simon, son of the dove, that is, son of the Holy Spirit, who is likened to a dove. It would indicate that he was a saved man. But we have some very positive proofs that he was a regenerate man in this address of Christ. Let those who have been unable to see that Peter and the other disciples were saved men before Pentecost notice the proofs of it here. (1) Jesus calls him "blessed." Who "blessed" him if not his Heavenly Father of whom he speaks here. He was not a blessed sinner. That would be a contradiction of terms.

(2) Peter was so spiritual that the Father had revealed to him that Jesus was the Christ. Now we know that this was a truth far in advance of what most people of that day had received. And we know that a person has to be spiritual in order to receive spiritual truths. "The natural man receiveth not the things of the Spirit, neither can he know them, for they *are spiritually discerned*." This great truth which the Jewish church

had failed to see was revealed to Peter because he was a blessed spiritual man. Paul says, "no man can call Jesus Lord except by the Holy Ghost." And John says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him." So we see that Peter was a spiritual man, to whom the Father could, in advance of the Jewish church, reveal the Messiahship of Jesus, when men all about were calling him a blasphemer.

This proves conclusively that there is such a thing as spiritual revelation. Jesus says the Father made a special revelation of truth to Peter. So we have here the doctrine that God reveals his truth to men. "Thou art Peter, and upon this rock will I build my church."

The word Peter is Greek and means a rock. Jesus uses Peter's name with effect by saying, literally translated, "Thou art a rock, and on this rock I will build my church." Then he adds, "And the gates of hell shall not prevail against it." The word "church" is from the Greek and signifies *the called out ones*. The church is the people who have left the world at the call of Jesus. The gates of hell mean the forces of hell. This is taken from the ancient sallying forth of the military forces of a city out from the gates. It means that the forces of hell shall not prevail against the true church of God. It means more than the organization called the church. The New Testament church had not been organized at this time. The invisible church of Christ is of greater and wider scope than any organization, although organized effort of those of like precious faith is always a help to the strengthening of the kingdom of God.

There are many views of what Christ meant when he said to Peter, "On this rock will I build my church." The Romanists say that the church was built on Peter and that he was the first pope. We can not believe that the church was built on Peter, for in verse 23, in rebuking Peter, Jesus had to say to him, "Get thee behind me *Satan*." That would surely be a poor foundation for a church. Ephesians 2:20 states that the foundation is "of the apostles and prophets, Jesus Christ himself being the chief corner stone." All the apostles were as truly foundation stones as Peter. We believe that Peter was here simply the spokesman of the whole company of apostles. Why did Jesus call him a rock, and why

did he say, "on this rock I will build my church?" Because of the confession that Peter had just made. *The great strength of the church is a spiritual experience and a burning testimony.* The experience and testimony made these apostles rock-men; men of granite, who turned the world upside down. And the church today that has a testimony born of a living experience is invincible. It is established. The gates of hell can not prevail against such. They have prevailed against all other religions and faith. This is what gave the early church its victories. They were all men of unmistakable spiritual experience to which they witnessed.

"And I will give unto thee the keys of the kingdom of heaven." Jesus has given the witnessing church the power to unlock the kingdom of God and let unsaved men into the kingdom of heaven. On the day of Pentecost, Peter and the witnessing church who were telling the mighty things of God so that all the people heard them in their own languages, unlocked the kingdom of heaven and let three thousand in that day, and kept it up after that. "And whatsoever thou shalt bind on earth." This same witnessing church binds and looses on earth. It works under the leadership of the Spirit and its testimony and prayers will bring such conviction on men that they must yield to the light or the Spirit stops striving with them, and their destiny is fixed because they refuse the offer of salvation and fight conviction that the witnessing church, through the Holy Ghost, brings upon them. Many a man's destiny has been fixed, years before he died, because he refused the call that came through the agonizing prayers and testimony of the witnessing church, and he has sinned away the day of grace.

"Then charged he his disciples that they should tell no man that he was the Christ." The time had not yet come for them to tell, for they had not yet that full witnessing power which comes when the fulness of the Spirit has been received. The full qualification for witnessing does not come until we have received the fulness of the Spirit. Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." Just as taking the oath qualifies a man and gives him the authority of the government to be a witness, so God gives his witnesses full authority when he baptizes them with

the Holy Ghost, and men have to do something with the testimony. The Spirit accompanies it and men have to decide. They can not avoid it. There was no embargo put on their testimony, by Jesus, after they had received the Holy Ghost at Pentecost.

“From that time forth Jesus began to show unto his disciples how he must go to Jerusalem.” For some time he had been in seclusion, because of his enemies. Now that the disciples had seen spiritual truth enough to recognize him, as Messiah, a new epoch begins. They had received the light and confessed that Jesus was the Messiah, now he gives them more light and tells them that he was to be the *suffering Messiah*, who was to be killed by the leaders of the church. As sure as we welcome light and acknowledge it and confess to it, as these disciples did, we shall have more light given us. If we like what we have we will welcome more. We are all in the path of increasing light if we are honest. We, if we have been born again and can say from a living experience, like the disciples, that Jesus is divine, will be led on to the crucified life. We will have fellowship with his sufferings. There is as truly a crucified life for us as there was for Jesus. It is the crucifixion of the old man within us. God does not intend we shall stop with the elementary experience of knowing Christ. In the language of Charles Wesley we should make it our prayer,

“Only Jesus will I know,
And Jesus crucified.”

The same things are said of the believer that were said of Jesus: both are born of the Spirit, crucified and resurrected. Paul says, “If ye be risen with Christ seek the things which are above.” This was a staggering truth to Peter. He had an entirely different view of what the Messiah was to be. He was thinking of earthly, worldly grandeur, when Jesus should drive out the hated Romans and sit on the throne of his father, David, and have with him the twelve apostles as his cabinet. And now to be told that Jesus was to be rejected and even killed by the chief men of the church was too much for Peter’s ambitions. There are many who embrace the religion of Jesus now, and have the same carnal notion of religion. When told of the crucifixion of the old nature and that the thing is unpopular with the leaders

of the ecclesiasticism, they will not accept it. They even fight against it. The religion of the cross is not now and never will be popular.

So Peter began to rebuke the Lord and told him this should not be. But Jesus turned and rebuked him, saying, "Get thee behind me Satan, thou art an offence unto me." This seems very contradictory. A few minutes before Jesus had called him "blessed," now he calls him "Satan." A few minutes before he had called him a "rock," now he says he is a stumbling stone—an offence. How shall we explain this contradiction? It seems that there were two natures in Peter. Every man that has been truly regenerated has, to his astonishment, had this experience of finding the two natures in him—the blessed nature and the Satan nature. Some people say where does the Bible teach the two nature theory? We answer, right here, this is one of the many places. It shows inbred sin or depravity in a regenerate man: one who had been called "blessed" a few minutes before. Nor can this apparent contradiction be explained on any other supposition. Dean Alford, of the Church of England, one of the ablest New Testament exegetes of the last century, says, "The same Peter who had just now made so noble and spiritual a confession, and received so high a blessing, now shows the weak and carnal side of his nature, becomes a stumbling block in the way of his Lord, and earns the very rebuff with which the tempter before him had been dismissed. Nor is there anything improbable in this. The expression of spiritual faith may, and frequently does, precede the betraying of carnal weakness." This is in harmony with the sermon of John Wesley entitled, "Sin in Believers."

Let us notice then some of the phases of inbred sin in the believer, not yet wholly sanctified. (1) It reproves the Lord. Peter began to reprove Jesus for declaring that he was to be killed by the leaders of the church. Peter had a different idea of religion from this revelation. His idea was to have Jesus come as a conqueror and drive out the hated Romans and set up the regal throne of his father, David, and make the disciples his chief advisers and cabinet of administration. Inbred sin is that principle in us that rebukes the Lord and repines and frets at the place where he has put us in life. Those who possess it, or who are tempted to give

way to it, are often restless and unhappy. The Christian who has been wholly sanctified has got rid of that evil principle and, like Paul, can say, "We know that all things work together for good to them that love God." He accepts everything as either sent by God or permitted for a wise purpose and is in harmony with the will of God in all things.

(2) Inbred sin is that in us that is a stumbling block to the progress of the Lord. Christ told Peter here, "thou art an offence (a stumbling block) unto me." Peter was a stumbling block to his Lord, who was on the way to the cross. Peter would have kept him from it if he could. If he had prevented him from going to the cross there would have been no salvation for us. Inbred sin is that principle in us that would hinder us from going to the cross and being entirely sanctified. If we had listened to it we would never have been converted, and if we listen to it we will never be entirely sanctified, for the great and only reason that men have for not being entirely sanctified is they do not want to be crucified. Inbred sin in believers is the greatest hindrance to the cause of God that there is.

(3) Inbred sin is that in the believer that does not relish spiritual things. Jesus said to Peter, "Thou savourest not the things that be of God, but those that be of men." There is a principle within the believer who has not been wholly sanctified that does not relish the things of God. The word *savour* means to have a good taste. There is something in us that does not have an appetite for spiritual things. It causes us to do duty under compulsion and not because we love to do it. We have to goad ourselves up to the performance of duty. We have to say, "I suppose I must." This principle within us, from our earliest moments, naturally takes to evil. Our children all come into the world with this disposition. We do not have to teach them to be bad. They take naturally to those things which are bad. But we do have to teach them to be good.

(4) Inbred sin in believers is that principle within us that seeks to save our temporal lives at the expense of our eternal welfare. Jesus says to Peter, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Abbott says it should, in order to bring out the exact mean-

ing of the Greek, be thus translated, "Whosoever is determined to save his life shall lose it: but whosoever is willing to lose his life for my sake shall find it." There is a social life and reputation that people wish to save with the neighbors. They are unwilling to die to self and sin. There is a business life that many are anxious to save. They fear the harm that will come to their business if they go all the length of the narrow way with Jesus. There is an ecclesiastical life that some (we fear many) of the preachers wish to save, so they make excuses for not going to Calvary with Jesus. They wish to save themselves and keep on good terms with men. It costs too much, they think, to die with Jesus. So they yield to that principle within them that hates God and defies him, and makes all sorts of excuses for the way of the flesh.

Jesus now lays down the real way to heaven, the essence of true religion. It is all contained in this one verse (verse 24), "If any man will come after me, let him deny himself, and take up his cross and follow me." It will be noticed that coming after him is the first clause and following him is the last clause. They both mean the same thing. Between these two clauses are the two works of divine grace known as regeneration and entire sanctification, or to put it another way, the two experiences—conversion and entire sanctification. (1) "Let him deny himself." The life of regeneration, or the experience we obtain, at "conversion" is renunciation of the self life. The man who really gets converted has declared war on the self life. He has renounced it. He takes the advice of Paul and makes "no provision for the flesh." He cuts off the supplies, the food of the flesh or old man. He forsakes all he has. He comes out from the world and is separate. His repentance leads him to say good bye to the world. "Whosoever is born of God overcometh the world," says John. We know that we are not putting the standard of conversion too high, for this is where the spiritually aggressive churches put it. Some people think that those who profess entire sanctification make a high profession. So also do those who profess to be followers of the Lord Jesus Christ in any degree. Conversion, that is scriptural, is a *very high experience*. The churches require the baptismal covenant which is a high profession. Here

it is, "I renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that I will not follow nor be led by them." It will be noticed that this covenant required by the church, acknowledges that the "carnal desires of the flesh" are all in the converted man, and the Bible says he will no longer let them lead him. The difference between him and the unconverted world is that the world is *led* by these desires. Paul says, "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lust of the flesh, fulfilling the desire of the flesh and of the mind: and were by nature the children of wrath even as others." "Conversion" is a great experience. Not only are we no longer led by the flesh but we even renounce it—make war upon it. *But this is the first step only.*

(2) "And take up his cross." This is the second step. It is singular what strange and almost ridiculous notions men have as to the nature of the cross. We have seen those who thought it meant to testify to the glorious experience of their sins forgiven. We have heard others say it means the performance of duty. Is it a cross to tell to sinners round what a dear Saviour we have found? Is it a cross to do what we believe the God, who loves us, wishes us to do? Away with such trifling! The cross was the instrument of death, and of ignominious death, too. The man who carried it was on his way to the place where he was to be crucified upon it, until he was dead. It was the punishment meted out to the worst criminals. So the man to be crucified on it, as he staggered under the load of that cross, was hooted and insulted by the rabble and execrated by all the world as he hung there in his agony, until he died. It meant more than saying a few words in favor of Jesus at an ordinary prayer meeting or doing a few errands for the Lord who bought us. It means ignominious death. It means today the death of the sin principle within us. It means the crucifixion of the "old man," and the attendant reproach that comes to those who are thus crucified. It means the reproach that comes from a life and profession of the

unpopular doctrine of entire sanctification. The offence of the cross will never cease while the world stands, or while the carnal nature remains. The offence of the cross has ceased with nearly all kinds of religion except the life and profession of entire sanctification. Paul says, "All that will live godly in Christ Jesus shall suffer persecution." Does this statement apply to the popular religion all about us? If it does, will some one tell us how? It is an awful comment on religionists that have no persecution. It would be called a huge joke to say that the world-loving, flesh-pampering thing called religion is ever persecuted. Notice Jesus did not say we must bear the cross that is laid upon us, but we must take it up. We must embrace it from choice. We must take it up because we love Jesus so much that we propose to follow him. Paul took it up because he loved it. He said, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom I am crucified unto the world and the world unto me." When we have renounced the old self life, have been converted, and have resolved to go with Jesus all the way to Calvary, and consequently been entirely sanctified, we are willing to have our names cast out as fanatics, or disturbers, or enthusiasts for Jesus' sake, and glory in it, as Paul did, then we shall receive from God a complete salvation. Do we love Jesus enough to go with him all the way?

This is where so many shrink and find all sorts of excuses against sanctification. They do not want to die out to the old nature. This is where the mass of religionists are seeking to save their lives. Jesus now goes on to clinch his statements, thus, "For what shall it profit a man if he shall gain the whole world and lose his own soul?" This text is often applied to sinners. And it may be so applied in an accommodated sense, but it was spoken directly to the disciples. It applies to disciples. Many a disciple has followed Jesus so far, but could not give up the esteem of the world for the reproach of the crucified life, and has stopped there. Here is where many, who started well, have lost their souls. He then clinches the statement or argument more firmly by saying, "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." He means that in the light of the

Judgment day we can not afford to miss our opportunity of going all the way to Calvary with Jesus. No matter if men do heap the reproach upon us that the crucified must meet. Better the reproach of men than the reproach of the Judge at that great day. Notice he says the degree of the reward at the Judgment will be according to our works. Our works will not save us, but they will determine the measure of our reward. If we have genuine faith it will help us to perform good works. We are saved that we may perform good works, but the amount and quality of our works determine our reward in heaven. Jesus will come in Judgment. We must accept holiness or hell.

He then says, "There are some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." This does not evidently refer to his "second visible coming" at the Judgment, but to his coming through the descent of the Spirit at Pentecost, and thus establishing the kingdom of God. Some who were standing there saw that later, but all of them have passed away and the second coming has not yet transpired. There are several comings of Jesus. He came at the siege of Jerusalem. He comes at the death of believers who sleep in Jesus. He came at Pentecost, and he is coming again to wind up the affairs of this age, and to judge the world. He came and established his kingdom when he sent the Holy Ghost upon the church at Pentecost. By comparing the parallel passages in Mark and Luke we find that he said a great deal that Matthew does not report here. Mark says (Ch. 9:1), "Until they have seen the kingdom of God come with power." Luke says (Ch. 9:27), "Until they see the kingdom of God." See our notes on Matthew 10:23.

CHAPTER XVII.

TRANSFIGURATION.

There May be Great Blessings Without Sanctification. Vs. 1-13.

The Weakness of the Disciples Before Pentecost. Vs. 14-23.

Holy People Will Submit to Injustice Rather Than by Resisting Manifest the Appearance of Evil. Vs. 24-27.

THERE MAY BE GREAT BLESSINGS WITHOUT SANCTIFICATION. Vs. 1-13.

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

A careful study of divine revelation will show that it has always been gradual. God has not flashed all the truth upon us at once, for we could not bear it. This may be seen in the revelation of the Old Testament and also more particularly in the revelation of the Messiahship of Jesus. Matthew has shown us how Jesus unfolded it gradually all the way along. He began with the miraculous birth of Jesus; then the marvelous revolutionary truth of the Sermon on the Mount; then the miracles that proved that what he was and what he said was of divine origin; then his contest and victories over the ecclesiastical leaders of the day; then the recognition which the candid minds of the disciples had made and confessed (as seen in the last chapter). While the wicked Pharisees and Sadducees had seen nothing in him his disciples had recognized him as the Messiah. Now, having established in the minds of his disciples the persuasion that he was divine, he had told them that he must suffer and be killed and thus offer himself for the sins of the world. And lest the disciples should be discouraged at this advanced revelation of his death, which had upset their false notions of the nature of his Messiahship, and having laid down the exceedingly strict requirements necessary to following him, even self renunciation and crucifixion, he reveals himself in as much of his heavenly glory as they could bear, lest they be discouraged in what he had said, in chapter 16, as to his own death and the necessity of taking up the cross.

The transfiguration came in at just the right time. It was needed here to keep their faith from staggering, and also to prepare them for Gethsemane and Calvary. The nearly three years training of the disciples with Jesus must have been a constant series of surprises to them. The revelation of Christ to the soul of the believer is much the same, a gradual unfolding of the truth from the time we first had the light of awakening and conviction. We remember he said on a later occasion, "I have yet many things to say unto you but ye can not bear them now."

This great manifestation which they received on this mountain was not entire sanctification. He had already been telling them

about the gift of the Holy Ghost (See Luke 11:13). But this manifestation of the Transfiguration was not that gift. They did not receive it until Pentecost. We have seen those who thought that some wonderful mountain top experience or revelation that they had received was the baptism with the Holy Ghost. Not so; we may have many blessings before we receive the crowning blessing—the Baptism with the Holy Ghost. We may have many gifts of the Spirit before we have the gift of the Spirit himself, as our abiding Comforter and cleanser. The disciples had a wonderful experience on the mount, but it was not what they got at Pentecost, and it was above anything ever experienced by the world. Let us not rely on great manifestations, but let us seek the blessing that kills the old man; that destroys inbred sin. “A great blessing” is one thing, but the blessing that cleanses the heart from all sin is another matter.

“And after six days.” Six days after the events of the last chapter, where he had told them of his coming death and of the necessity of being saved from all sin; of having the old nature crucified. They had had six days to think over these startling truths and ruggedness of the conditions of following Jesus. “Jesus taketh Peter, James, and John, his brother.” Why did he take these three and not the other nine? We do not know, but it seems to us that they were men of stronger character than the others and probably of more piety. No doubt they were his special friends, for Jesus was human and had his special friends like all of us. Paul calls Peter, James and John the three pillars of the church (Gal. 2:9). They were with Jesus at the raising of Jairus’ daughter and in Gethsemane. They evidently had a more leading part in the foundation of his church than the other disciples. It was necessary that they should be well rooted and grounded in the faith. “Bringeth them up into a high mountain apart.” Probably Mt. Hermon. Why on a mountain? We suppose because there was more privacy, up above the world. Jesus often went into the mountains to pray. There were many notable events in scriptural history that took place upon mountain tops. Sinai, with the law; Horeb, with the burning bush, and the revelations to Elijah; Carmel, where Elijah triumphed over the

prophets of Baal, and the mount of the Beatitudes are instances of the remarkable revelation of God on the mountain tops.

Luke tells us that Jesus was praying when he was transfigured (Luke 9:29). It is notable that on all the great occasions of his life when he had the divine manifestations they came when he was praying. He prayed much. When he was baptized by John and the Spirit came upon him, he was praying. He was transfigured when he was praying; an angel came and ministered to him as he prayed in Gethsemane. "His face did shine as the sun, and his raiment was white as the light." Some of the glory which he will have when he comes the second time appeared. His body was the same and yet it glowed with an effulgence such as we believe he will possess in his glorified body. It was this that overpowered the keepers of his tomb and they fell as dead men, as the angel came and rolled away the stone and he came forth. He showed these disciples some of the heavenly glory. Peter never forgot it and years afterwards spoke of it to the churches as the convincing proof of the divinity of Christ. (See 2 Pet. 1:16-18). Peter had believed and confessed that Jesus was the Messiah, but now he had the witness or revelation of it. He had believed before, on sufficient evidence, but now he had full proof of it in the revelation of the glory and the voice from the cloud. The believer who acts on the evidence that God has given him for his faith will get a revelation or divine assurance that is unmistakable. And we understand that the transfiguration was this evidence. Let us then confess our faith in Christ and we will have greater revelations of his glory. The Pharisees said the work of Jesus was only a cunning fraud, by agency of devils that Jesus had palmed off on the people. But Peter says in his epistles, "We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased." Let us not suppose that there are no revelations in the justified experience. There are. We must not belittle them. But they are not permanent like the abiding of the Holy Comforter.

Jesus could not have given them this revelation at the beginning. They were not prepared for it.

But this was not all the revelation that these chosen disciples received. "Behold, there appeared unto them Moses and Elias talking with him." Luke tells us the subject of their conversation was not about the glories of the eternal world, but about "his decease which he should accomplish at Jerusalem." How did the disciples know who Moses and Elijah were? We suppose that the very conversation that they heard must have revealed who they were, or they might have been told by Jesus, or they might have received divine illumination on the point, just as Peter had received a revelation that Jesus was the Christ. It was necessary that these disciples, who were to be the pillars of the church, should hear this testimony of Moses, the leader of the dispensation of the law, and Elijah, leader of the dispensation of the prophets, conversing on the death of Christ that they might see how the dispensations all centered, not only in Christ but in the death and atonement of Christ.

Here the law, the prophets and the disciples are all testifying to Christ, for the disciples had testified to his Messiahship through Peter, as we saw in the last chapter. It was a grand assemblage. The like of it has never been seen since. "They speak not of his miracles, nor of his teaching, nor of the honor which he put upon the Scriptures, nor of the unreasonable opposition to him, and his patient endurance of it. They speak not of the glory that they were themselves enshrouded in, and the glory which he was soon to reach. Their one subject of talk is his *decease*, which he was going to accomplish at Jerusalem. One fancies that he might hear them say, "Worthy is the Lamb which is to be slain" (Brown). We learn from this that Moses and Elijah were not asleep: that death is not a state of unconsciousness. The spirit world, for all we know, may all be about us. If we only had our eyes opened as did the young man who was with Elisha (2 Kings 6:17).

"Then answered Peter." He seems to be spokesman of the apostles, probably the readiest to talk. Some have the gift of speech more than others. They can talk even when they do not know how it sounds or what they are going to say. This was his natural temperament. At any rate, Peter's speech showed submis-

sion to the divine will, for he says, "Lord." He had usually called him Master, but now he says "Lord." He adds, "If thou wilt." Notice the submissive spirit. "Let us make three tabernacles." This is unselfish. He wanted to make tabernacles for Jesus, Moses and Elijah. He wanted to keep them with him and be in that heavenly company all the time. Luke says he said this, "Not knowing what he said," and Mark says of them all, "for they were sore afraid." While Peter was yet speaking "A bright cloud overshadowed them." This was probably the Shekinah, the cloud that manifested itself in the tabernacle and temple of Solomon. And there was a voice out of the cloud, saying, "This is my beloved Son in whom I am well pleased: hear ye him." So they had the evidence of the sense of hearing and sight as to the deity of Jesus. Moses, Elijah and the Father, all three testified to the Messiahship of Jesus. The voice said, "hear ye him." If ever there was an excuse for worshipping the saints, as Roman Catholicism teaches, it was here where Moses and Elias were shining forth with glory, but the voice said, "Hear ye him." We are not to listen to any one but Jesus. It is often our duty to keep silent. Happy is the man who knows when to listen.

The disciples were overcome with fear and fell on their faces. While they were delighted with the shining glory, the voice frightened them. There is something in that voice that takes hold of the very soul. The people at Mt. Sinai besought Moses to pray that God speak no more to them. That voice, says the author of the Epistle to the Hebrews, "once shook the earth." Jesus came and touched them and said, "Arise and be not afraid." What comforting assurance there must have been in the voice of Jesus. It is a terrible thing to hear the voice of God if we are not on good terms with His Son.

They lifted up their eyes but Moses and Elijah had disappeared. Jesus remained and they saw no man save Jesus only. Thank God if every one else disappears Jesus remains. He is the central figure of history and the center of the affections of his true disciples. Let us see "Jesus only."

As they came down from the mountain Jesus charged them, saying, "Tell the vision to no man until the Son of Man be risen from the dead." The word vision here means simply *sight*. We

are not to understand that this was what we term a vision in the sense of unreality. It was something actual which they really saw. Luke says, they told no one until after the resurrection of Jesus. Mark adds that they questioned among themselves "what the rising from the dead should mean."

The disciples now ask him a question, "Why then say the scribes that Elias must first come?" Elias is the Greek word for Elijah. No doubt the appearance of Elijah at this time, only to vanish away, suggested this question. The Jews believe, and still believe, that Elijah will come before the Messiah comes. They base this on the prophecy in Malachi 4:5-6. They still pray in their weekly synagogue worship for his appearing. "They hold that since his translation He revisits the world perpetually. They believe him present at circumcisions: and a seat is provided at the right hand of the child which he is supposed to occupy. It is therefore not so much for his coming that they pray as for his manifestation" (Whedon). Jesus replied, "Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed." The disciples then understood that he spoke to them of John the Baptist. So when Malachi prophesied of the coming of Elijah he meant John the Baptist coming in the spirit and power of Elijah to restore the dispensation of the prophets, which had waned since the days of Elijah. John did restore the majesty of the dispensation of the law during his six months' ministry. In other words, John the Baptist was the Elijah who came and rejuvenated the dispensation of the prophets for six months before the ministry of Jesus, and as a preparation for that event. "Certain commentators look for a second coming of Elijah personally as a preliminary to the second coming of Christ. Do they also expect a restoration of Judaism? But this would involve the undoing of what had been done, in the establishment of the larger and freer religion of Jesus Christ. Old things are passed away, and are not to be restored: all things are become new" (Abbott).

THE WEAKNESS OF THE DISCIPLES BEFORE PENTECOST. Vs. 14-23.

14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

When they came down from the mount they met a strange state of affairs. It reminds us of the coming of Moses down from the mountain where he had met God and received the law. He found the people worshipping the golden calf. Jesus and the disciples found the scribes taunting the nine disciples, who had been left behind, because they could not cast out a devil, who had afflicted an unfortunate boy.

Mountain top experiences are real and blessed, but God does not intend that we shall be in a state of ecstasy all the time. The body could not endure the strain. We are not to be so engrossed in our feelings as to want to stay on the mountain top when there is a crowd of suffering humanity who need our help. Feeling is not salvation, but is the result of it. Alas, that there are so many who think that feeling is all that there is in religion. The normal state of the experience of salvation is a deep settled peace, while great emotions and ecstasies are occasional. The Holy Spirit is the author of a great variety of experiences. Let

us get our minds off the degree of feeling we have, or wish to have and center our thoughts on the will of God. Let him have his way and appoint our feeling and ecstasies to suit himself. Our great business is to glorify him and help humanity. And while the scribes, according to the account by Mark, were tauntingly asking questions and sneering at the little band of disciples Jesus comes to their rescue and asks the scribes, "What question ye with them?" Before they had time to answer a man comes out from the crowd and kneeling before Jesus, tells him about his son, who had been driven insane by the possession of an evil spirit, whom he had brought to the disciples, who were powerless to cast out the devil. The afflicted father cries to Jesus in the bitterness of his soul for him to have mercy on him. He takes the case of the child on his own heart, as if it were himself. Jesus breaks forth with the words of heart weariness, "O faithless and perverse generation how long shall I be with you? how long shall I suffer you? bring him to me." This outburst of Jesus shows what a humiliation it was for the pure and holy One to be associated with unbelief in any form. What a transition it was from the glories of the Transfiguration to come down to these unbelievers, who had so little power over evil. Jesus really suffered as he saw unbelief. We can hardly comprehend how heinous a thing unbelief was to him. He was constantly exclaiming against it and its manifestations, while, on the other hand, he took special pains to commend those who showed faith. He is affected similarly today. He adds, "Bring him to me." That is a good suggestion for us when we have tried in vain with human sympathy to comfort the distressed or have sought to get men saved in vain. Let us be sure that we bring them to Jesus, for he can do what we can not. Let us not forget this. Jesus then rebuked the devil and the child was cured from that hour.

When the disciples were alone with Jesus, they asked him why they were not able to cast out the demon. Jesus said to them, because of your unbelief. It must be remembered that Jesus had given them power to cast out devils when he sent them out to preach (See Ch. 10). Great powers, then, are nothing without faith. They may lay dormant because of lack of faith. Their faith was like that of sinking Peter on the lake. It was mixed

with the tendencies to doubt that weakened it. Before Pentecost their success was intermittent, because they had inbred sin which prompted to unbelief. After Pentecost we hear of no more failures of their faith. He adds, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place: and it shall remove." The grain of mustard is not merely the smallest of seeds, but it is very pungent and vigorous in its growth. Jesus said in the parable of chapter 13 that it becomes a great tree and the kingdom of heaven was like it. This does not mean only a faith as small as a mustard seed, but as vigorous and thrifty also. It means that our faith must be of a good quality—pure, unmixed—as well as small. Magnitude does not make so much difference as the quality. They had some faith. It was much mixed with the tendency of doubt. Of course we are not to understand that he means that if some one has a superstitious, fanatical faith they can go out and bid mountains move just to show their power. The gospel never stoops to perform unnecessary miracles. No man need expect to go out with faith and move the Rocky Mountains from their base unless there is some good reason for it, and some reason for it in order to help the gospel. But if God calls us to certain duty and the Rocky Mountains stood in the way faith could move them. Whatever is in our way, when performing the work God has called us to, can be removed by divine power in answer to the prayer of faith. "Howbeit this kind goeth not out but by prayer and fasting." This passage is not found in many of the older manuscripts. It is evident from this utterance that there are different grades of evil spirits. Some are more difficult of expulsion than others. How do prayer and fasting help faith. This is a question worthy of attention. Prayer is a means of great development of faith. As to *fasting*, we are not certain about its genuineness in this passage, as it is not found in many of the older manuscripts either in Matthew or Mark 9:29. We believe our position on fasting is scriptural, as seen in our comments on Matt. 9:15. Fasting is an accompaniment of travail of soul that goes with intercessory prayer. It is without doubt a help to faith when it is a genuine fast. No man can exercise great faith either of quantity or quality who does not pray much. Those who are called and have spe-

cial evangelistic gifts need to pray much or their gifts will prove abortive.

Jesus now took up his abode in secret in Galilee, as we learn from Mark 9:30-32 and Luke 9:43-45. While here he tells the disciples again concerning his death and resurrection. From Luke 9:45 we learn that they did not fully comprehend what he meant by his death, and we also learn that it was purposely hidden from them in a measure.

HOLY PEOPLE WILL SUBMIT TO INJUSTICE RATHER
THAN, BY RESISTING, MANIFEST THE APPEAR-
ANCE OF EVIL. Vs. 24-27.

24 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

When they came to Capernaum, they that received the tax for the support of the temple came and asked Peter, "Doth not your master pay tribute?" This does not mean the revenue which the Jews were compelled to pay the Romans. It refers to the half shekel (about thirty cents of our money) which all Israelites were compelled to pay for the support of the temple and its worship. (See Exodus 30:13). The Revised Version has it, "Doth not your master pay the half shekel?" Peter had confessed that Jesus was the Christ. Jesus himself had also asserted it before all the people. If he paid the tax it would be apparently acknowledging that he was not the Son of God in thus paying for his own worship. If he did not pay it he would be setting the example of neglecting the house of God and being guilty of impiety. Peter answered in the affirmative in his usual prompt way.

“When he was come into the house, Jesus prevented him, saying, what thinkest thou Simon? of whom do the kings of the earth take tribute? of their own children or of strangers?” The word “prevent” here is the old English for “Anticipate.” The Revised Version renders it “Spake first.” He means that the children of a king do not pay taxes to support their father. The common people do that. If that is true, “then are the children free.” Why should the Son of God pay taxes for the support of his own house? But he adds, “Lest we should cause them to offend (stumble) go to the sea and cast in a hook and take the first fish that cometh up; and when thou hast opened his mouth, thou shalt find a piece of money. That take and give them for me and thee.” This would be a shekel. He did not wish them to think that he was opposed to the temple and its ordinances. He did not stand up for his rights. The people who are always standing up for their rights display a self-importance and selfishness which is hardly in keeping with the professed followers of the meek and lowly Jesus. Perfect love “Seeketh not her own.” Beware of the man who is always standing up for his rights. If Jesus had not relinquished his rights he would never have been crucified and there would have been no salvation for us.

CHAPTER XVIII.

HOLINESS INTENSELY PRACTICAL.

Holiness Requires the Deepest Humility. Vs. 1-6. Jesus Will Requite Those Who Mistreat His Little Ones. Vs. 7-14. Treatment of Those Who Have Wronged Us. Vs. 15-20. Tenderness and Mercy Towards All Men. Vs. 21-35.

HOLINESS REQUIRES THE DEEPEST HUMILITY. Vs. 1-6.

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

“At the same time (in the same hour, Rev. Ver.) came the disciples unto Jesus.” This event took place probably immediately after the occurrence of the last chapter. The disciples came to Jesus asking who should be greatest in the kingdom of heaven. Mark (Ch. 9:33-38) says they had been engaged in a dispute as to who should be the greatest. Jesus had so emphatically impressed on their minds that he was the Messiah, and was to set up his kingdom, that they were full of the thought and were beginning to discuss the question among themselves, and like unsanctified human nature of today, they were seeking the offices in the new government for themselves. This is a most com-

mon form of the manifestation of inbred sin. It is known as clerical politics. Would that it had died out of the church at that time. This alone, if there were no other recognized reason, would show the need of entire sanctification. These disciples, as is clearly shown here, were not wholly sanctified when their sins were forgiven.

Matthew Henry says, "Peter was always the chief speaker, and already had the keys given him: he expects to be lord chancellor, or lord chamberlain of the household, and so be the greatest. Judas had the bag, and therefore he expects to be lord treasurer, which, though now he comes last, he hopes will then denominate him greatest. Simon and Jude are nearly related to Christ and they hope to take the place of all the great officers of state, as princes of the blood. John is the beloved disciple, the favorite of the Prince, and therefore he hopes to be the greatest. Andrew was first called, and why should he not be first preferred."

"Jesus called a little child to him and set him in the midst of them." The Greek word implies that it was a very small child. Here is another of the startling truths that Jesus so often uttered, making a child a model for grown people was something of which the world at large had never dreamed. No wonder the carnal minded did not enjoy or take to his teachings. A child is a most excellent model for us in our relation to our Heavenly Father, for we bear the same relation to him that our children do to us. A child is teachable and confiding. In these things we must be like little children. Jesus used object lessons to enforce his principles; an excellent hint to preachers and teachers.

"Verily I say unto you." The word "verily" in the Greek is *Amen*—a word used to express great emphasis. When Jesus used that word some very important statement always followed. "Except ye be converted and become as little children." The word converted means literally *to turn back*. We have come to use it in a technical sense, as denoting that turning back from sin which takes place when we are regenerated and justified. But the original meaning of the word is not our technical word "conversion." It simply means *to turn*. These disciples were on the verge of backsliding through following the promptings of the

carnal mind which led them to seek supremacy because of their self-esteem and self-seeking. Jesus here wishes not to have them "converted" in the sense in which we usually use it but to turn back from this course of self-seeking which would lead them away from God. "But here perhaps it more specially means the being brought to renounce the disposition to seek preeminence or power over our fellows, especially in the church. This was the besetting sin of the disciples, of which it was their momentous duty to repent, and by the aid of divine grace to be *turned* or *converted*." (Whedon.) Inbred sin is the root of all this desire to excel others. It takes the fires of Pentecost to burn out this evil. It is not only necessary to turn away from all sin to get "converted," but we must also stay turned in order to stay "converted" in the sense in which we are "converted" when we first repent and know our sins are forgiven. The tense in the Greek renders it literally, "Except ye shall be continually turned back from this spirit of self seeking, and continually take on you the spirit of a little child." Thank God the baptism with the Holy Ghost can make us as free from the lusts of power and worldly ambition as an infant! Who doubts it after what Jesus says here? If this is what the Gospel proposes to do, how few seem to have this degree of salvation.

It is worthy of note here that the disciples did not understand that Peter had any more authority or preeminence than the other disciples. Roman Catholicism teaches that Peter alone had the keys given to him, as recorded in chapter 16. But it seems from this dispute that the other disciples did not so understand it. If it had been in that sense that he was to take the place of Christ and be the first pope certainly we should find this idea recognized among the disciples, who heard the conversation recorded in chapter 16. We can not believe it therefore.

We sometimes wish we were back to childhood so that we might again live a life free from care and worry. Perhaps if we had no more carnal ambition and evil desires than we had then, we might be as free. Are not many of our burdens imposed by our carnal ambitions and evil desires? Here they were disputing as to who should be greatest in the kingdom when they were all in danger of being dropped out of the kingdom because they

sought to be great in it. The essence of our holy religion is not, as some think, in climbing great heights but in getting down low in the valley of humility. A humble man is not necessarily one who has no good opinion of himself or a proper estimation of his powers but who is willing to take a lowly position without murmuring, trusting God to call him higher if he wishes him to go higher, and realizing that his place in life is where God, in his providence, puts him. He is willing to be where God directs and is not seeking anything but the will of God. "Whoso shall receive one such little child in my name, receiveth me." The believer who has been entirely freed from the sinful nature so that he is not seeking the ambitions of this world is the little child here referred to. They who receive really humble followers of Christ for Jesus' sake receive him. "But whoso shall offend one of these little ones which believe in me." This cannot refer to infants whom Jesus used as the symbol of true humility, for infants can not believe in him. It means the truly humble Christian whom the infant before them symbolized. To offend is to cause to stumble or backslide. The Revised Version translates it "stumble." There are some people who have such a devilish spirit that they seem to enjoy nothing so much as to persecute and try the patience and faith of God's humble people. If any one doubts the existence of the carnal mind let him notice how devilish some people are in their opposition to God's little ones—his saints. Notice, it is more than believing Jesus. It is believing *in him*. "Drowned in the depths of the sea." One of the modes of capital punishment among the ancients was to tie a mill stone about the criminal's neck and cast him into the sea. If a man was so punished he would reach heaven if he were right with God but to cause one of God's little ones to stumble means eternal death.

JESUS WILL REQUITE THOSE WHO MISTREAT HIS
LITTLE ONES. Vs. 7-14.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

As we have seen his "little ones" are those who, with child-like simplicity, are free from self seeking or schemes to push themselves ahead of other people. They are like lambs among wolves (See chapter 10). Inbred sin is not only the opposite of holiness but it is bitterly opposed to holiness. If it displayed its venom against the Master, much more will it against those of his household. Those who have the guileless child-like spirit, spoken of by Jesus, must meet the same treatment that he met. The cruel things that have been said and done against those who have professed to have been cleansed from all sin, by Jesus' blood, are all registered on high. God is looking after them. There will be a day of settlement. Jesus says, "Woe unto the world because of offences." The word "offences" here literally means *traps*. The Revised Version translates it "Occasions of stumbling." "It must needs be that offences (occasions of stumbling) come." Why is it necessary? We reply, from the nature of the carnal mind, it could not be the carnal mind without hatred to holiness any more than fire would be fire without heat. A woe is pronounced against those who in any way by their persecution or opposition cause others to lose their faith and hold on God. We must all beware lest we be the occasion in any way of tempting people from their allegiance to Christ. We must cut off a right hand if necessary or a right foot, that is, even things lawful in themselves we must lay aside if they are in any way a temptation to others to sin.

There is a danger that we despise others, who are in humble circumstances or have less talents. This is what Christ for-

bade in Matt. 5:22 (See note). Glorifying over others and wishing to rise above them and get the first place is here condemned. What right have we to affect that we are better than others and ought to have the first place? What right have we to despise the humblest Christian whom God esteems so highly that in heaven their guardian angels are admitted right into the presence of God? This teaches the fact of every Christian having a guardian angel and shows how highly God thinks of the humblest. He thinks enough of them to give them a guardian angel. Roman Catholic authorities have deduced from this, the doctrine of worshipping the angels. But because we have guardian angels it does not follow that we must worship them. The angels are to serve the saints, not be worshipped by them. He then gives the reason that God has appointed guardian angels over the saints because "the Son of Man is come to save that which is lost." God is taking a good deal of pains (so to speak) to bring home every saint, even the humblest, so we must be careful how we treat them.

Notice the fact, that is stated here, that men by nature are lost and none of us is sure of heaven until we get there. It is possible for these little ones, whose hearts are pure in the sight of God, to make ship wreck of faith and it may come through the temptations we put in their way by unkind treatment. Mr. Wesley says in his *Plain Account of Christian Perfection* to those who oppose professors of Perfect Love, "Either they (professors of holiness) are mistaken or they are not mistaken. If they are, to treat them harshly may destroy their souls. . . . If they are not mistaken, it may grieve those whom God has not grieved and do much hurt to our own souls. For undoubtedly he that touches them, toucheth, as it were, the apple of God's eye." We have known instances where sincere professors of holiness have been discouraged and at the same time those who discouraged them have wrecked their own spiritual life and that of the church in the community.

He then quotes the parable of the ninety and nine, which is given in full in Luke 15, to show that the shepherd's care and solicitude for the one weak and straying lamb, is an illustration of the way God feels toward the weak and lowly of his flock. We

have here the doctrine clearly laid down in verse 14 that it is possible to be one of God's people and yet backslide, fall away and be lost. There is no such doctrine in Scripture as once in grace always in grace. "It is not the will of your Father which is in heaven that one of these little ones should perish." This verse refutes the Calvinistic doctrine of God choosing some people for destruction to show his glory.

TREATMENT OF THOSE WHO HAVE WRONGED US.

Vs. 15-20.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

"If thy brother shall trespass against thee." He had just been speaking to rebuke the contention that the disciples had had against each other. He now goes into the subject still further of our treatment of each other. As we are in a world where there are many different opinions, and as there are differences even among Christians, he lays down a rule that is still applicable and which all of us can find occasion to use more or less in our experience. It is in regard to the brother who trespasses against us. To trespass means to trample on the rights of others. It will be noticed here that he gives this rule for his church before the New Testament church was organized. It will be noticed too that the object of this rule of Christ is not to seek to harm a brother or discipline him but to save him, for he says in verse

15, "If he will hear thee, thou hast gained thy brother." Many times the object of some seems, by their actions to be, to lose their brother instead of saving him. The church is not for the purpose of harshly cutting off the erring but of saving them, if kindness will do it. We are to try every reasonable method to save our brother. We are first to go to him, if he has trespassed on our rights, and tell him in private what he has done. It takes a high state of grace to do this, in the right manner. Many instead of going to him in such a case walk over the other side of the street and say, "I will keep my distance from him." How often a kind talk has cleared matters up. If we talk with him in private we will have a chance to win him, for often times before a third party, such a person will, through motives of pride, act obstinately. This is one of the ways we can take to save a brother. If he is obstinate and refuses to hear us then we are to take one or two others in whom he has confidence, and if he still refuses to hear, then we are to take the matter before the church. It will then be seen that the blame is not with us. And if he refuses to hear the church then we are justified in regarding him no more, as a brother. John Wesley says, "If this be the way to take, in what land do the Christians live?"

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven." So when Peter was given the keys (Ch. 16:19), he was not appointed especial door keeper of heaven and hell, as Roman Catholics teach, for the other disciples here had the same authority. Whatever the disciples of Christ under the influence of his Spirit do, the same is ratified in heaven. If we pray men under conviction through the power of the Spirit and they refuse to yield, and continue to resist God's Spirit, their doom is sealed and they have sinned away the day of grace.

There is some difference of opinion as to what constitutes the true church, but we have the definition of the church given here by Jesus. He has been talking about telling the church if the brother refused to hear two or three witnesses. So he told them how God ratified the action of the church with an erring brother. He now tells us who these people are that pray, and bind or loose. "If two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

The true church is wherever even this small number have prayed in such a manner as to have their prayers answered. There is Jesus. This does not mean that the church is an institution of those who can trace their ancestry from the apostles. It is where men are banded together in such a manner that God answers their prayers. Answer of united prayer shows where the true church is. This contains an encouragement for even small meetings that are held in the name of Jesus. Some have the idea that a cause is not of God unless it has great congregations and a great following. But the smallest who touch God in their praying are the true church. Here then is an especial encouragement to social prayer. "The minister is an officer necessary to instruct, but he is not the church. The clergy are not the church, they are officers of the church; and if the ministers were left without the people, they would make a very sorry church indeed. The officers of the army are not the army; it is the mass of the soldiers that make the army; the officers are the leaders. It is the laity that constitute the church; the ministers or clergy are but leaders and instructors of it. If you let go that precious thought that you are the church, and delegate that presence, power, and prerogative to any synod or convocation on earth, you commit ecclesiastical suicide, you denude yourselves of your great and precious privilege. How simple is this description—'Where two or three.' It does not say it must be in a place consecrated by presbyter, prelate, or pope. It may be on the tassellated pavement and under the fretted roof of the grand cathedral, or it may be on the streets of Jerusalem, and holier churches met on the last than ever met in the mediæval cathedrals in the history of European Christendom" (Cumming). By meeting in his name is meant that they meet to transact business in the name of Christ and for his glory. A bankrupt may some times be allowed to transact business in the name of some man of wealth whose financial standing is well established and who authorizes him to do business in his name. Men will do business with him as long as he does the business in the name of his patron. That name is honored in the money market. Wordsworth says of the church, "Not collecting themselves promiscuously in their own name, or according to their own devices, or for their own glory, much less in a spirit of

strife and division: but of yearning of love for me and of union with me; in the manner appointed by me, in the unity of my church, and in obedience to my law, and for the furtherance of my glory.”

TENDERNESS AND MERCY TOWARDS ALL MEN. Vs. 21-35.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison; till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormenters till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Peter now comes forward as the spokesman of the disciples and asks, “Lord how oft shall my brother sin against me and I forgive him? till seven times?” The Rabbis taught that forgiveness was limited to three times. Peter seems to get the idea

from the previous principles laid down by Jesus in these verses that forgiveness might not go beyond three times. Jesus replies, "Until seventy times seven." Of course this unlimited number is conditioned on the sincere penitence of the offender. Jesus then gave a parable to illustrate how we should treat those who offend against our rights. The gist of the parable is that we are greater sinners against God than any of our brethren can possibly be against us and therefore we ought to be as willing to forgive them as we are anxious that God should forgive us. "King which would take account of his servants." God is the king who will take account with his servants, that is, his church, and will show mercy to us in the same manner that we show it to others. "Owed his Lord ten thousand talents." Some ten or fifteen millions of dollars. "Forasmuch as he had nothing to pay." This illustrates the condition of every man. His indebtedness to God in comparison with his ability to pay is like a man, who had nothing, and owed fifteen millions of dollars. We can never pay the debt against us in the court of heaven. "His Lord commanded him to be sold." Anciently a man could be sold or imprisoned for debt. This was allowable also among the Jews, as well as the heathen. A Jew could be sold only for six years servitude. "One of his fellow servants which owed him an hundred pence." A hundred pence was about fifteen dollars. This man who had been forgiven a debt of about fifteen millions of dollars would not forgive a debt of fifteen dollars. This is like the man who has sinned against Almighty God and been freely forgiven, who will not forgive his brother. God forgives us for more serious offences than man can be guilty of towards us. We ought to be very lenient towards those debtors who are deserving but unfortunate and who would pay us if they could. God will show the same mercy or lack of mercy to us that we show to others. "Have patience with me, and I will pay thee all." It is a *serious matter* when we have no pity on those who are unfortunate but who would pay us if they could. "The one besought for ten thousand talents, the other for one hundred pence; the one his fellow servant, the other his lord; the one received entire forgiveness, the other asked for delay, and not so much as this did he give him" (Chrysostom). Jesus says, "When his fellow servants

saw what was done they were very sorry." We should be sorry when we see an uncharitable man: sorry for him and sorry for his victim. "Came and told unto their lord all that was done." We ought to go and talk to our Lord about the uncharitable people who are so hard upon their brethren. Better tell it to the Lord than blaze it abroad to the dishonoring of the cause of God. It is an awful thing after a man has once received mercy of God to fail to bestow it on others. We forfeit the mercy already shown to us when we fail to show it to others, and thus lose all our standing with God.

"The king, it must be observed, imprisons him for the debt for which he was first forgiven. The old forgiven sin of the apostate sinner springs up and condemns him. A man is finally punished for all the sins of his life. It helps him not one jot that at one time he was pardoned but aggravates his case" (Whedon). "Till he should pay all that was due unto him." That would be never. How could a man who owed fifteen million of dollars ever pay it when he was in jail and had nothing and no way of earning it? Thus Jesus teaches the hopelessness of the man who is cast into hell. His punishment is eternal. Jesus says God will do likewise to us if we do not forgive our brethren from our heart—not merely with our lips. Every time we pray the Lord's prayer we really ask him to forgive us or to damn us, according to the way we feel towards those who have wronged us. It is strong medicine but the Gospel deals with stern realities.

CHAPTER XIX.

HOLINESS IN RELATION TO MARRIAGE, INFANCY AND WEALTH.

Holiness Gives No Uncertain Sound on the Divorce Question. Vs.
1-12. Proper Spiritual Training of Children. Vs. 13-15. The
Justified Are Not Satisfied Until They Are Entirely Sanctified.
Vs. 16-22. Hard to Maintain a Holy Life and Have Riches.
Vs. 23-30.

HOLINESS GIVES NO UNCERTAIN SOUND ON THE DI- VORCE QUESTION. Vs. 1-12.

1 And it came to pass *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female.

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb; and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

One of the many wonderful things in the character of Jesus was his wisdom. No wonder they asked "Whence hath this man this wisdom?" In vain his enemies tried to catch him in his talk in order to bring some accusation against him. We have an instance of this in the chapter before us. Jesus had departed from Galilee where most of his ministry took place and had come into Perea, the country east of Jordan. Here he came again into the territory of that Herod (Antipas) who had killed John because John had rebuked him for his adultery in taking his brother's wife (See Ch. 14:1-12). Now his enemies, the Pharisees, came again seeking to ensnare him in his talk or as Matthew puts it here, "tempting him." They bring up the divorce question. The situation was this: If Jesus exclaimed against illegal divorce, then he would incur the same hatred and fate from Herod that John the Baptist received. If he, through fear, approved of divorce for every and any reason they would brand him for it. The question of divorce among the Jews was an open one. There were two opinions among the Rabbis. One party contended that there might be divorce for any cause or for no cause. Another held that a man could not put away his wife except for lewdness. The Pharisees anticipated that whichever way he answered he would incur the enmity of one class or the other. So they asked him, "Is it lawful for a man to put away his wife for every cause?" He replied to this question, by asking them a question. He goes back to Scripture. It is refreshing and instructive to see how the author of the Scripture himself used it against his enemies. This ought to be a lesson to us in the use of Scripture. Truly the word of God is called "the sword of the Spirit." Notice that Jesus in this conversation endorses the Old Testament and especially the writings of Moses. Some have undertaken to maintain that the story of Adam and Eve is an allegory. But Jesus here says it is real history. So he asks, "Have ye not read, that he which made them at the beginning made them male and female, and said, for this cause shall

a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh?" This was a quotation from Genesis 1:27 and 5:2. He put the responsibility on his opponents. Either they must repudiate the Scripture which they dared not do, or be silent and thus acknowledge defeat. This Scripture teaches that God made man in two sections, male and female; made them one flesh, like the two hemispheres of a globe. It takes the two sexes to make the complete manhood. This shows that he intended man should marry and have one wife, making one for one only. And he adds, "Wherefore they are no more twain, but one flesh." As they are one flesh, *not one soul*, they are to live together until the death of the flesh. That is, there are only two causes that can break that contract which is made in marriage. Those two causes are death and fornication. So Jesus did not take sides with the Jews in their disputes on the question. He simply gave the Scripture basis of marriage. If Herod wished to kill him for that reason he would be fighting the Scriptures, which he dare not do in the face of the people.

"Why did Moses then command to give a writing of divorcement, and to put her away?" they ask. They think with this question that they have asked something that is unanswerable. But he tells them it is because of the hardness of their hearts. "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Moses did not command it or enjoin it but simply suffered or permitted it, when he made the civil laws for the Hebrews. Their hearts were so hard that he knew that if he did not suffer it, they would do something worse—even kill their wives to get rid of them. The man who violated God's eternal law against divorce must settle with Him, no matter what the civil courts may decree. It is so today. There is only one ground for divorce. And divorced parties are not at liberty to marry again, who have broken their marriage vows. But the innocent party is not required to suffer because his or her partner was guilty of a breach of contract.

The marriage relation cannot be too sacredly guarded for the sake of children and also for the sake of the state. Those nations who have been loose on the divorce question have decayed

and when divorce is prevalent other crimes have correspondingly increased. This deliverance seemed to have staggered the apostles and they reply in the language of some of their religious leaders and teachers of that day, "If the case of the man be so with his wife, it is not good to marry." The disciples had heard this advocated by the School of Hillel, one of the Jewish Rabbis. If a man is so tightly bound as that, think the disciples, he had better remain single. Marriage is a divine institution and it is according to the constitution of man, therefore it is better to marry than not to marry. God never ordained an institution that was no good. Usually it is best to marry. Jesus here mentions some exceptions. (1) Those who are from birth physically incapacitated. (2) Those who have been mutilated by men. (3) Those who remain single because of providential calls to work that would be hindered by marriage. Bishop Asbury never could have accomplished his arduous work in planting Methodism had he married. James Caughey, who shook two continents as an evangelist, had a direct revelation that he must not marry, at least in his early days.

Peter was a married man, and we have no command for the priests to lead a life of celibacy as Roman Catholicism teaches. The priests, under the Old Dispensation, were allowed to marry.

PROPER SPIRITUAL TRAINING OF CHILDREN. Vs. 13-15.

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

Abbott notes that it is a suggestive, if not a significant fact, that this blessing of little children follows immediately after the above discussion concerning marriage. It was customary in those days to bring children to the synagogue to have them blessed by the presidents of the synagogues. So when there were little children brought to him at this time, it was not out of the order of things. But the disciples thought that he ought not to be interrupted in his discussion of such weighty matters by little

children. We ought to bring our children to God for his blessing before they come to years of accountability. There is nothing better that we can do for our children. These children were evidently infants. Bring your infant children to Jesus in prayer and solemn dedication. Jesus rebuked the disciples for chiding the parents, who brought the children. He said, "Suffer little children and forbid them not to come unto me." There is a sharpness in his rebuke in the Greek which is not brought out in our English Version. He did not say "these children" merely but all children are to be brought to him. "For such is the kingdom of heaven." All children who have not yet come to the years of accountability are members of his kingdom. The atonement covers them. Children are innocent, as they have done no wrong, not having come to years of accountability. But they are not pure. There are tendencies in them towards evil, but they have not willfully broken the law of righteousness. We ought to do all we can to bring the children to Jesus. This incident shows that Jesus loved children. (He took them in his arms.) The man who does not, is sadly wanting in the elements of Christian manhood.

If we enter the kingdom of heaven we must have the simplicity and faith of children. "If little children are the subjects of his spiritual kingdom on earth, then, until the moment that they by actual sin bring condemnation upon themselves, they remain heirs of the kingdom of eternal glory; and if they become the subjects of the latter by dying, then a previous vital relation must have existed on earth between them and Christ as their Redeemer and Sanctifier, or else we must assign the sanctification of the nature of man, which even in infants is fallen and corrupt, to a future state, which is contrary to the Scriptures." (Richard Watson.)

THE JUSTIFIED ARE NOT SATISFIED UNTIL THEY ARE
ENTIRELY SANCTIFIED. Vs. 16-22.

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

We now have the case of a remarkable young man. He would have been remarkable in this age even, for the young men as a rule are not like him. (1) He was a young man who kept all the commandments. He asked Jesus which of the commandments he should keep and Jesus mentions the last six in the decalogue. Jesus gave him "a few specimens to intimate that it is just no more than the old decalogue, to which he referred" (Whedon). This young man and all humanity must understand by this, that Jesus did not do away with the law of the Old Dispensation. (2) He was an earnest young man. Mark says (Ch. 10:17) that he came running. (3) He was devout. Mark says also he came and knelt. (4) He was courageous. Mark says all this was in the highway, in the sight of all the people. How few dare even in this day make an open confession of their desire for salvation. (5) He was orthodox in his belief. He believed in heaven and also in hell. For he came and asked what he must do to obtain eternal life. He believed in hell for people are not very much in earnest in seeking heaven who do not believe in hell. (6) He was a church member. He belonged to the Jewish church—the only church God had on earth. (7) He was an officer in the church. Luke says he was a ruler (Luke 18:18). In every town the Jews had their synagogue or meeting house for Sabbath worship. This was presided over by twelve elders, the president of whom was called the ruler. He was considered the best man of the college of the elders. (8) We believe that this church officer enjoyed the experience of conscious salvation and was living up to what light he had. Who can deny it? People under the Old Dispensation did enjoy salvation

as an experience. We hear David praying, "Restore unto me the joy of thy salvation" and "take not thy Holy Spirit from me." There was a salvation then, in Old Testament times, that men had that gave them joy. He spoke the truth when he said, "All these have I kept from my youth up," for it says, "Jesus, looking upon him loved him." Some have seen in this young man only a moral man and have so preached and taught. But he was a religious man, after the best type there was of his day, seeking a better experience. He had been justified but felt within him a longing for a better experience, *as every justified person does*. Jesus did not say to him as to Nicodemus, "Ye must be born again," for that was not what he needed. He said, "If thou wilt be perfect." Jesus used that big word which frightens so many today, but is a Bible term and was made for use. Jesus used this unpopular word "perfect." It is a scriptural term and the preachers ought to preach upon it. Notice still further "if thou wilt be perfect sell all thou hast and give to the poor and thou shalt have treasure in heaven and come and follow me." He had been following all the light he had and now Jesus gives him more. He will surely give those more light who are following all the light they have.

He got light on several points. (1) That he must be perfect in order to enter heaven. He asked, "What good thing shall I do that I may have eternal life?" Jesus told him if he would do one thing he should be perfect and have treasure in heaven. This means that we must be perfect if we would gain heaven. We must have Christian perfection, not absolute perfection, if we would gain heaven. By Christian perfection is meant loving God with all the heart. But is not the statement of Jesus in verse 17 against this notion of being perfect? Did he not say to the young man, "Why callest thou me good? there is none good but one, that is God?" Not at all. The Revised Version translates it correctly and thus, "Why askest thou me concerning that which is good? One there is who is good." Jesus threw this out as a test to see if the young man would grasp the truth and say, "Yes, but thou art good. Thou art the Messiah." But he did not see the character of Jesus in its fullness.

(2) He got new light on the subject of consecration. He was

shown that it must be entire. He must sell all that he had and give to the poor. He must give up all. This is what Jesus demands still—an entire consecration, of everything that we have and are. Was the test too severe? Not if eternal life was worth it and who will deny it? But does God require us to give up all our money and possessions to him? Yes. He may want us to give it all to the poor as he did this young man or he may let us, as his stewards, administer it for him as he did Job and Abraham. The call to this young man was to preach the Gospel of the despised Nazarene. Money is a great hindrance to preachers.

(3) He received new light on the lack in his experience. The regenerate man, who has not yet gone on to perfection and become wholly sanctified, has a lack which hinders his being perfect. Jesus said to him according to Mark (Ch. 10:21), "One thing thou lackest." If a person lacks only one thing and that is supplied he is perfect. What was the one thing he lacked? What was the hindrance to his love being perfect? He had in him, still, inbred sin or depravity. His special besetment was covetousness. This is not the sin that so easily besets every one. But all by nature have it in some form or other. This is what the apostle means when he says to the Hebrews (Ch. 12:1), "the sin which doth so easily beset you." In Cain it was a hasty temper; in David it was lust; in Peter it was cowardice; in Thomas it was a tendency to doubt. In this young man it was covetousness. Jesus touched his idol, He showed him that he must smash his idol. If he had given up all to Jesus that day the love of money would have been killed in him.

"He went away sorrowful: for he had great possessions." He had better never have met Jesus than not to have come up to the light that he received that day. It is true today. Every soul who is truly converted gets new light sooner or later on the necessity of having a full salvation. The Holy Spirit in some way will show him his lack. He had better never have had his need revealed to him and better never have greater light, if he does not propose to walk up to it. There comes a time when we have to get sanctified in order to keep our religion.

HARD TO MAINTAIN A HOLY LIFE AND HAVE RICHES.
Vs. 23-30.

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many *that are first* shall be last; and the last *shall be first*.

Jesus then went on to show that he was really doing the young man a favor, when he asked him to give up his all and to do good to the poor. He was asking him, in giving up his money, to give up the greatest hindrance he had to getting to heaven. He says, "A rich man shall hardly enter into the kingdom of heaven." Again he said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." We have heard people try to explain this by saying that there was a gate in the walls of Jerusalem called the "Needle's eye," through which a camel could just squeeze. We have been unable to find any authority for the assertion that there was any such gate. Jesus meant just what he said. It is naturally impossible for a rich man to enter into the kingdom of heaven and that is the sense in which the disciples understood it, for they said, "Who then can be saved?" Then Jesus replied: "With men this is impossible, but with God all things are possible." Only God can get such a man into his kingdom. To see a rich man enjoying salvation is as marvellous as to see a camel go through

the eye of a needle. It takes a real salvation to do it. The man whom God allows to have riches needs a great deal of salvation, for everything is against him. But divine grace can kill the love of money and all other sin out of the heart. Peter now asks, "Behold we have forsaken all and followed thee what shall we have therefore?" He had heard Christ promise the young man treasure in heaven, so Peter would like to know what he and the rest of the disciples should receive who had already forsaken all. Jesus replies, "Ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." It is difficult to interpret unfulfilled prophecy. But it seems to us the natural understanding of this passage is that in the time subsequent to the Second Advent of Christ and the Judgment is located that which Jesus calls *The Regeneration*. Peter says we are to have a new heaven and earth wherein dwelleth righteousness. Paul tells us that the whole creation groaneth and travaileth in pain until now. Expecting a time of deliverance. It is certain that there has nothing yet occurred in history commensurate with the idea of the twelve apostles sitting on twelve thrones judging the twelve tribes of Israel. He still further says of this that we are included if we forsake all. "Every one that hath forsaken houses . . . for my sake, shall receive an hundredfold." Abbott calls attention to the aorist tense of the verb and says a strict translation would have it, "is receiving." He is getting a recompense for what he has given up even now. He is receiving sweeter friendships, and an enrichment of soul which far transcends anything that he has ever given up. No one can really enjoy the full love of Jesus in the soul and be sorry for anything that he ever gave up to possess it. "But many that are first shall be last and the last shall be first." This should go with the next chapter and is a fitting introduction to that parable which rebukes the hireling spirit that seeks God just for what we are trying to get out of religion, a parable suggested by the question of Peter.

CHAPTER XX.

MANIFESTATIONS OF CARNALITY.

Carnality Compares its Worthiness with That of Others. Vs. 1-16.

Carnality is the Root of Clerical Politics. Vs. 17-23. Carnality Begets Jealousy. Vs. 24-28. Carnality Hinders the Salvation of Men. Vs. 29-34.

CARNALITY COMPARES ITS WORTHINESS WITH THAT OF OTHERS. Vs. 1-16.

1 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou

hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

Paul says to the Romans, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." And again to the Corinthians, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves." It is a trait of our fallen nature to desire to rise above others and glory in our fancied superiority over them. Emulations are the works of the flesh which Paul gives in his Epistle to the Galatians (Gal. 5:20). As long as we have depravity in us, it will work that way. These men, although they had been preaching the Gospel and even casting out devils, yet had the carnal mind in them. And frequently we have evidences of it in the Gospel narrative. We must go back into the previous chapter to understand why the workings of carnality in these disciples led to the utterance of this parable by the Master.

A young ruler (See Ch. 19:16-26) had come to Jesus and asked what he must do to inherit eternal life. Jesus had told him that he must sell all that he had and give to the poor. The young man would not come up to the test and went away sorrowful. This prompts Peter to ask Christ (Ch. 19:27) what he and the other disciples should have; for they had given up their all to follow Jesus. They had been with him as his chosen disciples from the beginning. If the young ruler could have eternal life by selling all, how about the disciples who had forsaken all and had been with him since the first of his ministry? If this man, who came along later, almost at the eleventh hour, might have had eternal life, then the disciples who had not only forsaken all but had served him a long time certainly ought to have more; for were they not more worthy, who had been with him from

the beginning and had done more, and were his most particular friends? They were reckoning on the worth of their eminent services. They thought that heaven was to be gained by their good works. Their mistake in the first place was, they thought the young ruler could have purchased heaven by his good works if he had given all. But he, as we saw when studying the passage, was not saved by his good works. He could not purchase eternal life by giving up his property; but by consecrating it to God he got rid of a hindrance to his spiritual life and got where God could consistently make him a perfect Christian by killing out the carnal mind which was specially given to covetousness in his case. His money would not purchase eternal life. Consecration will not purchase eternal life, but God can not consistently kill the old man unless we are willing to give up the things that the old man loves and let God have us wholly. Peter misapprehends religious service in thinking it purchases heaven. So Jesus utters this parable to rebuke the carnal mind that is always looking for a religion that will bring profit and honor and compares its virtues and works with other people to the disadvantage of the latter. The last verse of the previous chapter, "But many that are first shall be last: and the last shall be first," is the text of this parable. It is repeated in verse 18, at the close of the parable.

"For the kingdom of heaven is like unto a man that is an householder." This undoubtedly refers to God, who calls men to enter his service. He calls them. He made the first advances. The first set of laborers were hired in the morning for a penny. In the Greek it was *the denarius*. It was from fourteen to eighteen cents, in our money. The wages of the laboring man in the East are generally very low. But the purchasing power of money is greater than with us. Peter and the other disciples are the workmen to whom he had promised wages (See Ch. 19:28-29). He then went out the third hour of the day (nine o'clock in the morning) and hired some more laborers. At the sixth hour (noon), and the ninth hour (three o'clock) he did the same. *About* the eleventh hour he went out again and found others standing idle in the market place, and said unto them, "Why stand ye all the day idle?" They replied, "Because no man hath hired us." Some people try to get comfort from this, in putting off their salvation

until late in life, saying that those who came at the eleventh hour got their penny. But they have forgotten that the penny was given to those who were hired the eleventh hour *because they had no opportunity before*. No man had hired them. This was their first opportunity. Doubtless the eleventh hour refers to the heathen who have not had the opportunity to seek or hear the Gospel. It looks now as if there were being more conversions in the heathen world than in Christian nations. He said unto them, "Go ye also into the vineyard." The clause "and whatsoever is right that shall ye receive," is not in the oldest manuscripts and is left out of the Revised Version. When evening came the Lord of the vineyard had the laborers called and gave each one a penny. The first parties hired thought they would get more and murmured, saying, "These last have wrought but one hour, and thou hast made them equal to us who have borne the burden and heat of the day." But the householder told them that he had done them no wrong, he had paid them all he agreed to pay. If he gave the others a penny it was none of their business, for he had a right to pay them what he chose. Peter had asked the question what shall we receive who have been so much with you even from the beginning.

All the laborers in the vineyard will get to heaven, not for what they have done, but for what they are by the grace of God. God is after character. If we have the right character we will not be thinking so much of our doings or of our superiority over others or whether we get as much. Whether we are better than others is not the question, for all of us, with great talents or few, great or small labor will have to take salvation as poor debtors, who can never deserve what we get. We can never earn heaven. The sooner we find this out the better for us. This parable rebukes those people who think they can earn heaven because they have done such great things for the cause of God, or have been very useful in the church. Many expect their great ecclesiastical works, and their services in the church will bring them eternal life.

The householder replies, "Is it not lawful for me to do what I will with mine own?" God is sovereign. It is not for us to attempt to bring him to our notions or opinions. "Is thine eye

evil, because I am good?" The complainer looked angry or at least displeased and showed it in his eye. So the householder asks him if he is putting on that hateful look because his lord has been good to him and paid him all he agreed to pay. The whole parable rebukes that spirit that thinks that salvation can be obtained in any way except by faith. The world and the church are full of this legalism which seeks to merit salvation by its works and glories in fancied superiority over others.

CARNALITY IS THE ROOT OF CLERICAL POLITICS.

Vs. 17-23.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go to Jerusalem: and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it *shall be given to them* for whom it is prepared of my Father.

Jesus, who had been for several months in Perea, the country east of the Jordan, now leaves that region and starts on his journey to Jerusalem to offer himself a sacrifice for the sins of the world. Mark says the disciples were amazed to see the fearlessness with which he, who had concealed himself for so long a time from his enemies, now journeys to Jerusalem, while the disciples follow him with fear. He had already told his disciples that he was to be killed by the chief priests and scribes and now he takes them apart in the way and tells them more plainly. He always revealed his truth by degrees, as fast as their minds could

grasp it. He never reveals the whole truth of personal salvation at once, because the human mind cannot comprehend it. This is the reason he does not regenerate and entirely sanctify at the same time. He wants us to improve on each degree of the light as fast as we can take it up and appreciate it. He said later to his disciples, "I have many things to say unto you but ye cannot bear them now." But now he goes, not as one who is forced by his enemies but as a willing sacrifice. He said, "I lay down my life that I might take it again. No man taketh it from me." He could have remained away from Jerusalem and have avoided what he knew was before him, but he went a voluntary sacrifice for the sins of the whole world. There was a moral grandeur in this voluntarily thrusting himself into the hands of his enemies and we think a sublime heroism must have shone out of his very countenance. No wonder his disciples were amazed. Their experience was one constant series of surprises from the first time that they met him, until he was translated to heaven from Mt. Olivet.

The new truth here or rather addition was that some one should betray him into the hands of the chief priests and the scribes who should "deliver him into the hands of the Gentiles, to mock and to scourge and to crucify him: and the third day he should rise again." He had told them of his death two or three times before this but now he tells them that he is to be delivered into the hands of the Gentiles and that he should rise again. The Jews called all other people the Gentiles, or *Nattons*. Here he means the Romans or more particularly Pilate the Roman governor of Judea.

On this journey he is met by Salome, the mother of James and John. Their father was Zebedee, of whom little is known. Salome was a friend of Jesus, for whom she had a great attachment, being one of the last at his cross and among the first at his sepulcher. She saw him very soon after he had risen. James and John believing that the kingdom of the Jewish Messiah was now about to be set up, and doubtless presuming that their mother would have great influence with the Master had prevailed on her to ask him for the two best offices in his coming kingdom. This was clerical politics. Would that it had died out at this time! So she came

asking that her two sons might sit, one on the right hand and the other on the left in his kingdom. The right and left hand were the places of special honor among kings. This meant, of course, that they were to be raised above the other disciples. Office seeking in the church is one of the marks of inbred sin. Many say they were entirely sanctified when converted who are full of self seeking, which is as far removed from entire sanctification as the East is from the West. These men sadly needed the fires of Pentecost to burn out inbred sin, for clerical politics has wrought more havoc in the church of God than all the combined attacks of outside opposers. Jesus replied, "Ye know not what ye ask. Are ye able to drink of the cup that I drink of? and to be baptized with the baptism that I am baptized with?" People not wholly sanctified often pray for things whose nature they do not realize. There is a good deal of blind praying. We ought always to be certain that we are praying in harmony with the will of God, for if He should answer our prayers as we ask them, many times it would be our ruin. His right hand and left hand were to be occupied in a few days by two thieves writhing in agony. His throne was to be a cross of blood. The cup he was to drink was a cup of sorrow, of the bitterness of death for sin. It meant the bitterness of spirit of one who sees the awful nature of the sins of the world for which he gives his life. No one but Jesus knew what it was. No one can even imagine what his sufferings of soul were in Gethsemane. And when he was passing through it and drinking this bitter cup in Gethsemane, James and John who had made this prayer were asleep. The baptism with which he was baptized was a baptism of fire and blood that came through the awful persecution of his enemies. James did share it with him very soon, for he was put to death (See Acts 12:1-2) shortly after the resurrection of his Lord.

If any one desires to know what Pentecost did, and will do for disciples, let them observe what a difference it made in the characters of these two disciples. We hear of no office-seeking or weakness in them after Pentecost, for Pentecost destroyed the carnal mind and their hearts were purified by faith (See Acts 15:9). They replied to this question just as a modern office-seeker might reply, "We are able." They thought they were,

for they were relying on their own strength. We do not know what is ahead of us and we shall be too confident, if we think we can meet the future in our own strength. But if we rely on the strength that he gives to those who feel weak enough in themselves to claim it, we can do and declare as did Paul, "I can do all things through Christ which strengtheneth me."

And Jesus said, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." They did learn by experience the bitterness of the attacks of Satan on the soul and the persecution of wicked men. James was put to death by Herod, and John had a long life of persecution which resulted in his banishment to Patmos. "But to sit on my right hand, and on my left, is not mine to give." Here was a united prayer of two that was not answered. Yet he had said, "If two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father." This teaches us that God has conditions connected with praying. He does not hear the prayers of those who do not fulfill the conditions. One of the conditions is a submission of our wills to the divine will. "But it shall be given to them for whom it is prepared of my Father." It is prepared for them who please God and to whom God is pleased to give it. God has told us of some things unqualifiedly in his word that he stands ready to give and for which we can make no mistake in our asking. But he will not give in answer to prayer the objects for which we pray when we follow the dictates of the carnal mind. No man has a right to ask the Lord for worldly honor. That was what they had been asking. God the Father unqualifiedly said that it is his will, "Our sanctification," but he has never said that it is his will that we should pray for worldly honors. If men appreciated what it is to be sanctified how eagerly would they seek it and how gladly would they lay down their desires to be great in this world. No one can prosper spiritually until he has given up the desire to be great. Are there any such?

CARNALITY BEGETS JEALOUSY. Vs. 24-28.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the

princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

When the other disciples (the ten) heard it they "were moved with indignation." They were angry, not because James and John had done an improper thing but because they had filed their petition first. They were filled with the spirit of jealousy. This as truly springs from the root of inbred sin as does the self-seeking spirit evinced in the clerical politics of James and John. Often much of the criticism and indignation that people feel at the elevation or the aspiration of others arises from a spirit of jealousy or envy. So right here in the midst of these preachers who had been exercising power to preach the gospel, heal the sick and cast out devils, was a little world of ambition and rivalries such as exists in the world all about us today. Nothing but the Pentecostal blessing, which destroys inbred sin can cure this spirit, that feels hurt at the thought of other people being advanced above us. Any preacher or layman who has these feelings today needs to be entirely sanctified. Any man who has aspiration to be boss or desire to be leader even among the holy people lacks himself the very fundamentals of a holy life.

Jesus takes occasion from this to give them some deeper truths as to the nature of his religion, than he had yet unfolded to them. He reminds them of something that can be seen every day in the world, and that is, the despotism that worldly people have who seek to lord it over others. The princes of this world exercise dominion to gratify their love of ruling over others and showing and feeling their authority. But it is not so in the real kingdom of God. The real church has no bosses. There may be those whom God has appointed to lead, for there must be leadership but the leaders are really servants who serve others. But when any official, because of his position, begins to lord it over others, he has lost the spirit of Jesus Christ, if he ever had it. And when an ecclesiastic has not been dispossessed of the

carnal mind it is exceedingly difficult not to get inflated and yield to the temptation to lord it over God's heritage. This is the temptation that those who are in places of trust, without the spirit of the meek and lowly Jesus, usually fall into. So peculiar is this temptation to those in position that St. Peter whom Catholicism calls the first pope warns against it thus, "Neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter 5:3). He tells them that human notions of greatness are entirely different from the spirit of the Christian religion. The lowly spirited who serve others, not who compel others, are the really great.

He then, as head of the church, gives his own example in this particular. The greatness of Jesus was shown in the depths to which he stooped to save us. His greatness consisted in the fact that he could come from the throne of glory to the deepest depths of ignominy to rescue us. That surpasses everything that the world calls great. Only a great being could be willing to stoop so low. A small nature would have been incapable of it. He came to minister: that is to serve. "And to give his life a ransom for many." It is impossible ever to state the atonement satisfactorily to the human intellect. It has never been done, but here we have the most satisfactory and intelligible statement of it. Jesus was our substitute. He suffered the penalty for us. It was a substituted penalty. "An atonement—an atonement by death, an atonement by substitution—is here briefly but powerfully expressed. The Saviour will give his life a ransom for the souls of many. Now a ransom is always a substitute. The price paid is put in the place of the bondage of the ransomed person. If a sum be paid to ransom a slave, the money goes to the master, in the place of the slave's servitude. If the ransom goes to redeem a captive, the ransom is placed to the conqueror in the room of the captive. If a Damon gives his life to ransom Pythias from the scaffold, Damon's death is the substitute for Pythias' death. And so if Christ's death be given to ransom sinners from death, his death must be a substitute for their death. He dies in their stead. His death is temporal, and theirs is eternal. So that if they, by faith, accept his death in place of their own, they may be saved from that impending doom." (Whedon.)

CARNALITY HINDERS THE SALVATION OF MEN.

Vs. 29-34.

29 And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

On his journey from Perea he crossed the Jordan and came to Jericho, the same city that the Israelites took after they crossed Jordan. Here, as great multitudes followed him, two blind men cried after him, "Have mercy on us O Lord, thou Son of David." *Son of David* was the appellation that belonged to the Messiah. It was so understood. They called upon him as the Messiah. These blind men saw in him the Messiah, when many who had eye sight failed to see his Messiahship. No doubt their recognition of their need helped their faith. Those who feel their need of nothing never want to seek God. The Pharisees felt their own sufficiency and of course did not seek anything from Jesus. The multitude rebuked these blind men for calling after him. The multitude thought he was now come as the Jewish Messiah in a temporal sense to set up a political kingdom. They thought the healing of blind beggars was belittling to the dignity of the occasion and something that would detract from it. But the greatness of our Christ is seen in the fact that he never overlooks the needs of the humblest and poorest. We have seen those, in our days, who seem to have no idea that religion or the cause of God is to help, or save men, but simply to keep a great organization in running order and preserve a religious establishment. There are religious organizations that are not in the soul-saving business at all, but actually stand in the way of evangelism.

But the more the multitude rebuked them, the more they cried.

It was their only chance of ever getting help and they made the most of it. When we feel that way about salvation, we shall get help of God. Jesus stood still. His great heart of compassion could not refuse their plaintive cry. He stopped in his journey to Jerusalem on the great mission that brought him from heaven—to die for the world—to hear the cry of two beggars. What a Christ! He is still ready to listen to the cry of the humblest.

He said to them, "What will ye that I shall do unto you?" He knew what they wanted but made them tell their wants. It is thus in true prayer. God knows what we want before we ask, but proposes to have us ask, for there is much implied in asking. It leads us to see our dependency upon him and to acknowledge our weakness. The reflex influence of prayer upon us is a blessing to our own souls which we cannot afford to miss even if we had no direct answer. They said, "Lord that our eyes may be opened." Spiritual blindness is even worse than physical blindness. We ought to be as anxious to have our spiritual eyesight as these men were for physical eyesight. So in compassion he touched their eyes and they were healed. Are we not all, in comparison with what there is that we do not know and in comparison with our helplessness, but blind beggars? If we are sure that he has given us spiritual sight we ought to pray for more and clearer vision.

CHAPTER XXI.

HOLINESS MEETS THE SAME TREATMENT THAT JESUS RECEIVED.

It Has its Times of Popularity Until Men See it Means Crucifixion.

Vs. 1-16. Ecclesiasticism that Opposes it Decays Spiritually.

Vs. 17-22. Holiness Can Not be Overthrown. Vs. 23-46.

IT HAS ITS TIMES OF POPULARITY UNTIL MEN SEE
THAT IT MEANS CRUCIFIXION. Vs. 1-16.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the ass, and the colt and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

On the fifth day before the Passover, corresponding to our Sunday, being the day after the Jewish Sabbath, Jesus drew nigh to Jerusalem for his triumphal entry. Why did Jesus make this display, when he had hitherto kept himself in retirement? The answer is that he was a King as well as Saviour. He came not only to the Jews as the suffering Messiah but as the royal Messiah and it was necessary for him to come in triumphal glory to get the idea clearly before them that they had slain their king, when they crucified him. It was very fitting that he, the Son of David, should have a royal entrance into Jerusalem, the city of David. While he did not do this in order to fulfill prophecy, but from a higher motive, yet it did fulfill prophecy. The key to his ministry is The Kingdom of heaven. And this was one of the series of events showing his royal nature, and his kingdom. He seems to have spent the last five days of his life in Jerusalem, retiring each night to Bethany so that his enemies could not find him until the city had become fully aroused and the idea of his kingship had thoroughly permeated the minds of the citizens. When he was crucified the title *King of The Jews* was put above his cross by Pilate, in spite of the protest of his enemies. So God overrules the malice of men.

They came to Bethphage first. Bethphage literally, the house of figs, probably it was thus named because it was a place where many figs grew. It was "nigh to Bethany" so say Mark and Luke. Bethany was about two miles from Jerusalem, on the eastern slope of the Mount of Olives. He said to his disciples, as they halted just before Bethphage, "Go into the village over against you," that is, before you. Bethphage was therefore, probably, the village to which he sent them. He informed them

that in this village they would find an ass tied, and a colt with her. Luke adds, "Whereupon never man sat." These animals were used by kings and royalty in those days. But why was he so particular as to state that it was one on which never man sat? There was a peculiar exclusiveness of sanctity in all the earthly appearances of Jesus. "Our Lord was laid in a sepulcher, that was hewn in stone, wherein never man was laid before. And so our Lord was born of a pure virgin. His birth, his triumph, his tomb, were thus alike. His appearance, his history, and his departure all thus indicated him to be above the level of ordinary humanity" (Whedon). How did our Lord know that the two animals would be found there? He probably had made this arrangement with the owner. The lesson for us is that whatever the Lord needs we are to let go, no matter by whom he sends the message. Matthew says that all this was in fulfillment of the prophecy of Zechariah (Ch. 9:9): "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass." They brought the ass and placed their clothes upon it and set Jesus upon the animal. The whole multitude spontaneously gave him an ovation. As he entered the city gates some cast their garments in the way, which was the Eastern method of doing reverence to a king. Others climbed the trees and cut down the branches and strewed them in the way. While still others gathered leaves and twigs and rushes and strewed them, as we may see by reading the parallel account in Mark (Mark 11:8). Thus they formed a great procession, some going before; others after him, shouting, "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord: Hosanna in the highest." The word Hosanna means *save now*. It was usually shouted at the Feast of Tabernacles, and on all other occasions that made special mention of the Messiah. Hosanna in the highest, means Hosanna in the highest degree. John says this procession was made up of those who had just seen him raise Lazarus from the dead. Surely this was religious enthusiasm and Jesus did not rebuke it but he rebuked those who tried to suppress it. We find that the Bible encourages and even commands the expression of religious en-

thusiasm. Luke tells us that as he came near to the city he wept over it.

When he came into the city, it was greatly stirred, and people asked the question, "Who is this?" This is not unlike the enthusiasm, and inquiry that a genuine work of grace makes in a community in these days. The multitude answered, "This is Jesus, the prophet of Nazareth, of Galilee."

But he not only came as Zechariah had foretold but he also came as Malachi prophesied, "The Lord, whom ye seek, shall suddenly come to his temple (Mal. 3:1-3). Going first to the temple was as truly a kingly act as his entrance in kingly triumph. His Father's house, which he had cleansed at the beginning of his ministry (See John 2:13-16), had become polluted again. The temple would not stay clean without the presence of Jesus. Nor will our hearts stay clean unless he is there all the time. They had allowed the money changers and those who bought and sold doves to come in again. The Jews were obliged to pay, each one, a half shekel in Jewish money to the service of the temple each year and as the Romans had compelled them to use Roman money in their business, they were obliged to have their money changed into Jewish money in order to make the offering. These money changers receiving a percentage for money changed were so eager and grasping that they carried their tables into the sacred temple. Likewise did the sellers of doves which were used in certain sacrifices.

If Jesus demanded such reverence for the temple in that day, does he require any less in this day? Is it not an insult to him to dedicate a house to his solemn worship and turn it into a house of merchandise? What an insult? Even the dimness and blindness of Roman Catholicism is more respectful towards their houses of worship than many Protestants. When men are irreverent in their attitude towards the house of worship it shows a lack of regard for Him whom they worship. Usually the modern methods of turning the house of God into a place of profit are to relieve the people from directly giving that which they ought to give. It is a thin veil to hide stinginess. In such cases the house of God becomes a place for merchandise or making gain. The cleansing of the temple is a type of the cleansing which Christ comes to

do for every Christian, for the Christian—not the sinner—is a temple of the Holy Ghost. As Jesus came suddenly to the temple to cleanse it, so he comes by an instantaneous act and cleanses the hearts of those who seek in the right manner. It did not take him a life time to cleanse the temple at Jerusalem and it does not take him a life time of gradual work to cleanse the heart.

The temple was to the Jewish nation, what the heart is to the body. The Jews were a religious nation. Everything—with the nation was carried on with the temple as their center of national life, just as the heart is the center or fountain of the human body. So the cleansing of the temple meant the cleansing of the nation. Had it been allowed to remain clean their national life would have been clean and powerful. But the priests for gain had allowed it to be desecrated. Generally we can tell the condition of the nation and people by the way their public religious worship manifests itself.

The question of heart purity is a great question. According to their relation to it will be the condition of the religion and the morals of the nation. For purity is the central idea of Christianity. It is the essence of the whole Bible. Does the *Second* cleansing of the temple hint at the *Second* work of grace? It would seem so.

As he overthrew the tables of the money changers and the seats of those who sold doves, he said, quoting from Isaiah 56:7, "My house shall be called the house of prayer, but ye have made it a den of thieves." The use of the Scripture by the author of Scripture himself is wonderfully instructive. On the sublime occasions of his life especially when in conflict with sin, he referred his actions to the Scripture to justify them. They had made the house of God a den of thieves. They had made the house of prayer, a place for stealing or fraud. No doubt they drove sharp bargains in their exchange of money. How do the modern methods of money raising in the house, dedicated to the worship of Almighty God, become a system of fraud and stealing? Usually people do not get their money's worth; but in a higher sense, it is usually a substitute for that direct giving of our substance to God which he has commanded. By going into trading, a penurious, professed Christianity is able to get from the outside

world that which themselves ought to give as a joyous, free will offering to God. Thus God is defrauded and their hearts, that might have expanded by the grace of liberality, are contracted and the spirit of benevolence is dwarfed.

This whole incident of the enthusiasm and popular favor that Jesus received illustrates the nature of popularity. A few days later they were crying "crucify him." There is nothing more unstable than popularity. Yet men are straining every nerve to be popular. If we seek what men can give us, we must remember that men can as easily take it away. Holiness is just like Jesus. It is very popular when men first see its nature and its reasonableness. But when they see that it means giving up all and taking the lonely cross, then it becomes unpopular and men make all sorts of excuses for rejecting it and crucifying those who, like Jesus, represent it and advocate it.

ECCLESIASTICISM THAT OPPOSES IT DECAYS SPIRITUALLY. Vs. 17-22.

17 And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Jesus went to Bethany and lodged each night. When he returned the second morning he saw a fig tree, which he symbolically likened to the Jewish nation and used it to prophecy their fate. It was customary for prophets under the Old Dispensation to act out or symbolize the things which they foretold. For instance, Ezekiel took a tile and made a representation of the siege of Jerusalem (Ezek. 4:1-13). Also Jeremiah acted out the truths

that God wished thus to make more emphatic before the people. So on this second morning Jesus chose a fig tree to illustrate the condition and punishment of the Jews. The fig tree was like the Jewish nation. This fig tree had prematurely put forth its leaves. The fruit always comes on the fig tree before its leaves. Jesus seeing this tree with leaves, that is professing to have fruit, went to it, as if to pluck the fruit. Thus he called attention to its false profession. The Jewish nation had made a profession, through the Pharisees who ruled the nation, of superior holiness. They professed holiness of the external life only. It consisted in white washing over an unclean heart. These religionists had persecuted him and were about to kill him, and were already plotting against him, because he had shown their hypocrisy, and had demanded holiness of heart. So he showed by the parable that they would wither away and die in their sins. They had rejected the holiness of heart and life which he taught.

It has ever since been true, whether when preached by Jesus or by his representatives, that the church or religious people, who reject holiness dry up and die spiritually. The Jewish nation then and today is a striking example of the withered fig tree and so are all those religionists that reject holiness. So the fig tree was not punished for not having fruit primarily but for falsely professing to have it. The next morning, according to Mark, the disciples called his attention to the fig tree which was all withered up from the roots. He made it an object lesson to teach them the omnipotence of faith. "If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea, it shall be done." Whatever God wants us to do he will inspire in us the faith that asks for its accomplishment. There is such a thing as a divinely inspired faith. It is more than an intellectual belief. It is invrought upon the soul by the Holy Spirit. Wesley notes that one great end and object of this miracle was to confirm and strengthen the faith of the disciples. This is usually the object of the divine miracles. They were never wrought to satisfy curiosity or to convince cavillers. The miracles confirmed the faith of the disciples and left opposers without excuse for their unbelief. He then lays down

one of the fundamental principles which govern prayer: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Notice that while this promise is unlimited in its scope, it is carefully guarded by conditions, for all true prayer complies with conditions. It is believing prayer that will be answered. Believing depends on conditions. No man can exercise real faith who knows he is out of harmony with God. To believe under such circumstances is fanaticism and not Spirit-inspired faith. There is a wide difference between faith and credulity. The man who is right with God has the Holy Spirit to inspire him to pray the prayers that will be answered. It is of no use for us to pray if the Spirit does not inspire our petitions.

HOLINESS CANNOT BE OVERTHROWN. Vs. 23-46.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 Hear another parable : There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country :

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first : and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen ?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

His last public discourses were delivered this day (Tuesday before the crucifixion). They were in answer to the attacks made upon him. But although his enemies brought the sharpest attacks by the keenest minds to bear upon him and his teachings, they retired from the field this day vanquished. It is so with the holiness that Jesus represented and which he imparts in this world to the few. It cannot be overcome even though for a time it may seem to be defeated. They who are consistent in their lives, straightforward in their testimony and unflinching in their preaching are invincible. They have the argument and the Scrip-

tures to back it up. We shall see then how Jesus met their cavilings, in these his last discourses, and let us remember that, though they crucified him, they did not answer his arguments. Violence is a poor argument. It shows a bad and feeble cause. Violence has often been the argument used against holiness. But though the preacher is killed the cause survives and is left stronger by the opposition.

The chief priests and the elders (the latter were laymen), and the scribes with them (So say Mark and Luke) came to him after he had come into the temple to attack him. They were the keenest minds that the nation had. They challenged his authority saying, "By what authority doest thou these things? and who gave thee this authority?" To have a stranger come and cleanse the temple, in addition to the other things that he had said and done, was something that they could not overlook. They must stop him some how. They did not really want to know his authority, for he had said and done enough already to convince them of his Messiahship, if they had desired proofs of it. They meant to overthrow him in argument and send him away in disgrace and gain the favor of the people which they were losing. In his usual method of reply he asks them a searching question that puts them on the defensive. It was this: "The baptism of John whence was it? from heaven or of men?" This put them in a close place, for John had testified of Jesus that he was "the Lamb of God which taketh away the sin of the world." If they said that John, with his baptism or doctrine, was from heaven, they admitted all that John said which included the Messiahship of Jesus to which he had testified. So they reasoned among themselves saying, "If we shall say, From heaven, he will say unto us, Why did ye not then believe him? But if we say of men: we fear the people: for all hold John as a prophet." Luke says (Ch. 20:6), that they feared the people would stone them. So they replied, "We cannot tell." They were remarkable (?) religious leaders, who could not tell whether John was a prophet or not. This was a confession of spiritual ignorance for it was their business to know about the religious condition of things in general, and of any special revival like that of John. It is the business of the leaders of the church to know about the nature of

the different religious movements of their day. By this self confessed religious stupidity, they stultified themselves and owned themselves defeated in the encounter. Jesus replied again, "Neither tell I you by what authority I do these things." Men, who had so little sense as they, had no authority to challenge his authority as he here clearly shows them. If they could not see divine authority in John of what use would it be to show them the authority of Jesus?

He then goes on in a parable to show them that the common people, whom they feared so much, that they dared not say John's baptism was from heaven, were better and more candid hearers of the Gospel than the ecclesiastics of that day. He says, "What think ye," that is, Tell me what you think as I relate to you a parable. A certain man had told two of his sons to go and work in his vineyard. One said, "I will not; but afterward repented and went." The other said, "I will go," but went not. Jesus then asked the question, Which of the two think you did the will of his father? The one who refused and then went represented those publicans and gross sinners who repented of their sins and turned to God. The other son represented the Pharisees who pretended to serve God but did not. They replied, "the first." Jesus said unto them, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." This gives encouragement to the vilest sinners ever since, to turn from their sins, for God will have mercy upon them. Chrysostom says, "Who was more wretched than Matthew? But he became an evangelist. Who worse than Paul? But he became an apostle. Rahab was a harlot, yet she was saved; and the thief was a murderer, yet he became a citizen of Paradise; and while Judas, being with his Master, perished, the thief being on the cross, became a disciple." Notice the publicans and harlots went into the kingdom of God. John's preaching admitted people into the kingdom of God who believed his gospel, and yet some people try to persuade us, that there was no such experience as regeneration before Pentecost. We believe the statement of Jesus. Notice, too, he says, "Ye, when ye had seen it (the ministry of John and the results in turning sinners to God) repented not afterward that ye might believe him." Here we see that it is

necessary to turn away or repent of sins or we cannot believe God. Faith and impenitence never go together.

Having stopped the mouths of his adversaries, he relates another parable even more searching than the last. Here we have a fine illustration of the value of parabolic teaching. He makes his enemies pronounce their own condemnation before he tells them that the parable applies to them. This is a masterly method of making people admit unwelcome truths. Let us make frequent use of the parable in our teaching. He cites the instance of a man, who had prepared a vineyard at great expense and let it to husbandmen to take care of. God had intrusted the interest of his kingdom into the hands of the Jewish nation and had left them to conduct it as they chose, having given them free wills. He had a right to expect the fruits of righteousness from them. When he sent servants for the fruits, the tillers of the vineyard mistreated them, either stoning, beating or killing them. This was the way they had treated the prophets. Last of all, as a last appeal he had sent his Son and they killed him. This was a prophecy of what they were about to do a few days later to Jesus. God did all he could for these wicked people. He is merciful and gives all sufficient opportunity to be saved if they will. The husbandmen in the parable said when they saw the son "this is the heir, come, let us kill him, and let us seize on his inheritance." Jesus here delicately lays bare the real point at issue between himself and these religious leaders of the day. They were afraid of losing their influence with the people. The common people heard him gladly, and the Pharisees considered the people their property. Is it not so today? Does not ecclesiasticism oppose truth lest it lose the following of the people? "So they caught him and cast him out of the vineyard." The Jews delivered Jesus to the Romans, who crucified him outside the walls of Jerusalem. Now Jesus puts the question to them and says, "When the Lord of the vineyard cometh what will he do unto those husbandmen?" Their reply indicates their moral stupidity for they condemn themselves, saying, "He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons." This was the historic fact that we may see today in the rejected Jews.

The great underlying truth here is that God deals with nations and will punish them as nations in this world, as he has the Jews and he will deal with individuals in the world to come. Jesus then applies the Scriptures which they claimed to reverence and had so much confidence in. There was one Scripture that had been spoken hundreds of years before which fitted their case. So he asks them, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvellous in our eyes?" They had read their Bibles as some have today, in this age of great Bible study, to little purpose. This was a quotation from Psalm 118:22. The Gospel was to be taken away from them and given to the Gentiles. Then he says, "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it shall grind him to powder." "They fall on this stone who are offended at Christ in his low estate (Isa. 8:14; 53:2; Luke 2:34; 4:29; John 4:44); of this sin his hearers were already guilty. They on whom the stone falls are those who set themselves in self-conscious opposition against the Lord: who, knowing what he is, do yet to the end oppose themselves to him and to his kingdom. These shall not merely fall and be broken; for one might recover himself, though with some present harm, from such a fall as this, but on them the stone shall fall as from heaven, and shall grind them to powder." He seems to show two classes of opposers. There is a class, who in the bitterness of opposition to Christ, have sinned away the day of grace. There are some who have never forgiveness. Mark tells us that the Pharisees and scribes left him after this. The phrase "Grind him to powder" in the Revised Version is "scatter him to dust." The Pharisees had had enough controversy. They pretended that they wanted to see his seal of authority. They got more light than they wanted, for they perceived that the parables were concerning them. Jesus had a faculty of making his hearers feel that the truth applied to them. This ought to be the trait of every preacher. They would have liked to have seized him then, but they feared the common people. Usually on great moral questions the conscience of the masses has been right or nearer so than that of backslidden ecclesiastics. It is so as regards the great holiness movement of today.

CHAPTER XXII.

THE ATTITUDE OF THE WORLD TOWARD HOLINESS.

To Scorn and Refuse Holiness is Like a Starving Man Scorning a Feast. Vs. 1-10. Holiness is the Wedding Garment. Vs. 11-14. Artful Attempts to Find Something Against the Holy. Vs. 15-33. Holiness Defined. Vs. 34-40. The Arguments of Holiness Are Unanswerable. Vs. 41-46.

TO SCORN AND REFUSE HOLINESS IS LIKE A STARVING MAN SCORNING A FEAST. Vs. 1-10.

1 And Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

This parable is closely connected with that of the wicked husbandmen of the last chapter and should be read in connection

with it, as they both are similar in several respects. The intimate relation between Christ and his church has been likened to the covenant of marriage. This is a favorite figure of the Bible. The experience of salvation is like a satisfying feast. A feast is one of the most joyous occasions on earth, at least among most people. The Thanksgiving and Christmas feasts of a family are the events of the year. Like this feast, God gives salvation free to those who will receive it. God sent out his invitation primarily to the Jews as a nation, but they scorned it. The servants whom he sent were the prophets and good men of old, as well as John the Baptist, of their immediate time. In patience and forbearance he kept sending, and men kept making excuses. These servants met with varied treatment from different classes of people. One class made light of it. The other openly opposed it and actually slew the messengers who had come to invite them. Thus it is with the call to holiness today. Some make light of it and its advocates are called fanatics. Others openly oppose it. There is nothing so opposed as a salvation that saves men from sin. One class who refused were too much occupied making money. So they went to their farms and to their merchandise and paid no attention to the call. Perhaps some said there was nothing in it, as some say about holiness today. Perhaps others said they did not believe that any one could have a joyous feast in this life. They probably used about the same old arguments, for there is nothing new under the sun. The parable illustrates some of the attitudes of the carnal mind against holiness for it, first and last and always is against holiness.

One would think by this opposition that these messengers met that men were being robbed of some treasure instead of being invited to a feast. And we would think so, to see the way the great blessing of holiness is treated today. Men act as if they were insulted to be asked to accept this soul satisfying feast. "On this parable it is necessary to remark, 1. That man was made at first in union with God. 2. That sin entered in and separated between God and man. 3. That as there can be no happiness but in union with God, and no heaven without holiness, therefore he provided a way to reconcile and re-unite man to himself. 4. This was effected by Christ uniting himself to human nature, giv-

ing his Spirit to those who believe. 5. That as the marriage union is the most intimate, solemn and excellent of all the connections formed among mortals, and that they that are thus united to the Lord are one flesh: so that the mystic union which is formed between God and the soul through Jesus Christ by the Eternal Spirit is the closest, most intimate, solemn and excellent that can be conceived: for he that is thus joined to the Lord is one spirit" (Clarke).

The king becomes indignant because his guests refuse the call. To refuse hospitality is usually considered a breach of etiquette, but to oppose it and mistreat the messengers is positive insult. How will God look upon the treatment that men are receiving today who are seeking to get the people to come and partake of full salvation? Those who mistreat holiness preachers are really insulting the God who sends them forth. What a day of reckoning there will be!

The king therefore sent forth his armies and destroyed those murderers and their cities. Then he sent his servants forth to find other guests and to invite them from the highways. This seems to show that the Gospel message was to be given to the Gentiles as the Jews had rejected it. And it was so from the days of the persecution after Pentecost. It is true today that those churches and individuals, who despise and reject holiness are to meet with a similar fate and already it can be seen in many quarters. The Spirit has left some for this very reason we believe. And God will deal with those who have opposed holiness; for opposition to holiness means a love of sin. Usually the reason that men reject holiness is because there is something else they love more.

HOLINESS IS THE WEDDING GARMENT. Vs. 11-14.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

After the guests were assembled there was one who had no wedding garment. This was a breach of etiquette and therefore insolence. No man has a right to accept the kindness of a host and then misconduct himself. It was a custom in those days to furnish guests wedding garments so there was no excuse. God has a wedding garment for the wedding feast and he is willing to furnish it free; so there is no excuse for not having it. The wedding garment is holiness. Notice how much the Scriptures have to say about garments representing not our good works but our character—what we are. “Our righteousness is as filthy rags.” “Clean linen which is the righteousness of saints.” When the prodigal came back to his father, he put on him the best robe. Garments therefore, in the Bible, stand for character. Holiness is the character we must have to enter heaven. “The marriage feast or dinner (the communication of the graces of the Gospel in this life) prepares for the marriage supper of the Lamb (Rev. 19:7-9), the enjoyment of eternal blessedness in the kingdom of glory. Now as without holiness no man can see the Lord, we may at once see what our Lord means by the marriage garment—it is holiness of heart and life: the text last quoted asserts that, the fine white and clean linen (alluding to the marriage garment above mentioned) was an emblem of the righteousness of the saints. Mark this expression, the whole external conduct regulated according to the will and word of God, of the saints, the holy persons, whose souls were purified by the blood of the Lamb” (Clarke). Lyman Abbott, the Calvinistic commentator says virtually the same thing showing that the baptism with the Holy Ghost gives this purity thus, “Our own righteousness is as filthy rags: these God takes from us that he may clothe us with garments of salvation washed in the blood of the Lamb. These we put on when we put on the Lord Jesus Christ, in baptism, which we do not merely by a belief in Christ, but by such a personal reception of him, that we lay off the old man and put on a new man—Christ Jesus. Without these garments of holiness, a free gift of God, none can enter heaven. The wedding garment is neither charity nor faith, but the righteousness of the saints, *i. e.*, that radical change in character and life wrought by the Spirit of God through faith in Jesus Christ, without which no man shall

see the Lord." Yet there are thousands as insolent today who care no more for holiness than these people did for the wedding garment. The Jewish wedding feast lasted about a week before the wedding. Notice the wedding feast lasts from the time of Christ's first coming until the Second Advent which is the marriage supper of the Lamb. It is now going on. So we see that holiness is an experience that may be enjoyed in this life. It is for this world therefore, as well as the world to come.

The king asks him who was without the wedding garment, "Friend, how comest thou in hither, not having a wedding garment?" The stern requirement of the Judgment will be that holiness that men might have had, but spurned. "And he was speechless." He had no excuse to offer. What excuse can men have for rejecting holiness at the judgment? Can they say God did not provide it, when he declares that "the blood of Jesus Christ his Son cleanseth us from all sin?" Can they say they never knew about it, when the Book of God is full of it?

"Then said the king unto the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." Weeping signifies sorrow and gnashing of teeth signifies rage—two characteristics of the lost world. *This verse means it is holiness or hell.* Some think holiness is a luxury merely, but according to the Bible it is a necessity. "For many are called but few are chosen." This is the key to the understanding of the whole parable. The commentators have seen in this parable the rejection of the entire Jewish nation who were called first and the selecting of certain ones of the Gentiles. But there is also a deeper lesson than that. We Gentiles today have the Gospel because the Jews refused it. Some become converted and get into the kingdom of God, but will fail to get to the marriage supper of the Lamb because they do not get on the wedding garment of that "holiness without which no man shall see the Lord." Only those will be chosen who choose holiness. This is the doctrine of election—"elect of God through sanctification" (1 Peter 1:1-2). We do not mean by this necessarily those who choose it technically, for there are many good people who have never understood the doctrine, but we mean those who sigh and lament their depravity and seek to get rid of

it and have a disposition of heart against it, and would seek a pure heart if the subject were presented to them clearly. They long to be pure even if they do not know how to secure this blessing. They are the class who always get it when they hear it preached.

ARTFUL ATTEMPTS TO FIND SOMETHING AGAINST
THE HOLY. Vs. 15-33.

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

Holy people, like Jesus, are always on trial and are always being tested by those who do not love the principles which they advocate or the experience which they possess. The Pharisees came again against him to catch him in his talk. Although they were worsted in every attack, each defeat made them more desperate. So they combined with the Herodians. The latter were probably a political party, friends and sympathizers of the family of Herod, and of course friends of the Roman government. All classes combined against Jesus as they usually do against his representatives. They laid down their enmity towards each other for the time being to persecute holiness. Very likely Herod might have been in this plot to cause Jesus to get into trouble with the Roman government. Their question was prefaced by delicate flattery thus: "Master we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men." Some one says, "the devil never lies so foully as when he tells the truth." They spoke the truth concerning Jesus but if they believed it they only acknowledged and uttered it, in order to destroy him, if possible. So they ask him, "What thinkest thou? is it lawful to give tribute to Cæsar or not?" The tribute given to Cæsar Tiberius, the Roman emporer by the Jews was to them an exceedingly odious requirement. The Roman government had conquered them and they were obliged to pay tribute. If any Jew had anything to say in favor of paying it, he lost caste and influence with the people. On the other hand if he advised against paying it, they could report his words to the Roman headquarters and accuse him of inciting rebellion against the Roman government. So they thought they had him in a snare. But they were dealing with one who could read their hearts. Jesus saw into all their wickedness and said, "Why tempt ye me, ye hypocrites?" They had just said that he regarded not the person of men, and they got a good illustration of it in their own case.

He called for the coin that they had to pay as tribute. They

brought to him a penny or denarius. This was a coin about the value of seventeen cents in our money. It was a Roman coin. They had accepted it as the money that they used. He asked them, "Whose is this image and superscription?" They replied, "Cæsar's." Then he again replied, "Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's." He had solved the question in such a way that they could say nothing. "He compels the questioners to expose their own inconsistency. They accept in the coin of Rome the Roman government. So long as they do this they are bound to give back support to it. For so long as the citizen accepts the benefit of a government, he owes it allegiance and obedience. At the same time Christ affords both the ground and the limitation of this obedience. 'The powers that be, are ordained of God.' Because we are to render to God the things that are God's, we are to render to Cæsar the things that are Cæsar's, for Cæsar is of God; but when Cæsar requires what God forbids we are to disobey." (Abbott.)

The Pharisees and Herodians are foiled but the Sadducees think they can catch him. So the same day they come to him, with what they think is an unanswerable question. The Sadducees were the infidels of that day. They denied the existence of the soul beyond the grave, rejected all the Bible except the Pentateuch and asserted that virtue is its own reward and that we ought to serve God without regard for any future reward. They denied the doctrine of divine providence. While they believed there was a God, yet they did not believe that he had anything to do with human affairs. They were bitter opponents of the Pharisees. They bring up the incident of a woman who had seven husbands and ask, "Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her." This was probably an imaginary case, invented for the occasion. They thought they had demolished the doctrine of the resurrection which Jesus had been preaching. Jesus was ready for them and replied, "Ye do err, not knowing the Scriptures, nor the power of God." Is this not reason that so many err in our day on the vital doctrines of the Bible? Many who oppose holiness, the fundamental doctrine of the Bible are as ignorant of the Bible and the power of God as

these Pharisees. The ignorance of Scripture and of the power of God among the opposers of the doctrine of holiness, which is the resurrection of the soul from sin, is as pitiful as the error of these Sadducees. Men are cavilling today over the doctrine of the resurrection of the body with a part of the church because they know neither the Scripture nor the power of God, and that part of the church, in turn, are cavilling with another part and denying the death to sin, and resurrection into holiness, for the same reason—ignorance of the Bible and of the power of God in their hearts. The Sadducees cited Moses when they began the attack saying, “Moses said if a man die . . . his brother shall marry his wife.” Now Jesus cited Moses to them in return. He quotes what God had said to Moses out of the burning bush (See Ex. 3:6, 15, 16). He tells them that “in the resurrection they neither marry nor are given in marriage, but are as the angels of God.” They got some light they never dreamed of before. When God told Moses “I am the God of Abraham, and the God of Isaac, the God of Jacob” at the burning bush, he taught there the doctrine of the resurrection. He taught that Abraham, Isaac and Jacob were existing. The resurrection is taught in the Old Testament. The opposition of the enemies of supernatural religion is founded on ignorance to a great extent.

HOLINESS DEFINED. Vs. 34-40.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was a lawyer, asked him a question, tempting him, and saying,*

36 Master, *which is the great commandment in the law?*

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

The Sadducees and Herodians retired from the attack, defeated. And now a lawyer, that is, one who was skilled in the Jewish laws—not the laws of Moses but the laws of the Jewish Rabbis;

a man we would call a theologian or doctor of divinity, comes to attack Jesus by questioning him on the most disputed questions of the day, viz.: "Which is the great commandment in the law?" The Jews were not at all agreed as to this. Some said the law of the Sabbath was the greatest. Others said the law against idolatry and others the tradition of the elders concerning ablutions. He thought he would catch Jesus with this question. Or he might have asked from curiosity. Jesus replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind." This was the sum and substance of the first four commands of the decalogue. This is exactly the form that Moses had given the Jews. (See Deut. 6:4-5 and many other places in the Old Testament.) We are to love God with all the heart, that is, with all the affections; with all the soul, that is, with the whole life; with all the mind, that is, with all the powers of our mental nature. This takes in all the active and moral powers of man. It means then, the whole being. This is holiness, the result of entire sanctification, which removes every opposite tendency to love, from the soul. Under the Old Testament this sanctification was symbolized by the rite of circumcision. We hear God saying through Moses, "And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul that thou mayest live" (Deut. 30:6). This is the end of the commandment, says Paul (See 1 Tim. 1:5). This being the first commandment and the end of the commandment, it is the sum of all our duty, and all that God requires of us is wrapped up in this command. This is Christian Perfection—not absolute Perfection. It is the fulfilling of the law. It is a heart free from all sin and full of the love of God. "The second is like unto it, thou shalt love thy neighbor as thyself." It is similar to the first because it is love to all our fellow creatures whom God has created, as our neighbors. The lawyer got more in the answer than he had asked—the second commandment as well as the first.

We are to love our neighbor as ourselves, but we cannot do it until we love God as we should. When the heart has inbred sin cut out by the circumcising of entire sanctification then and only then is it possible to love our neighbor as ourselves. Notice,

he does not forbid us to love ourselves. This is proper if it does not degenerate into selfishness. Self love is an original principle of our nature. Many object as much to the command to love our neighbor as ourselves as they do to loving God with all the heart. No man can love himself aright until he has been entirely sanctified. When he loves himself as he ought it is easy to love his neighbor as himself. And when we love God as we ought we can love both our neighbors and ourselves as we should. Paul explains this command by saying, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law" (Rom. 13:10). "On these two commandments hang all the law and the prophets." The law and the prophets was the title given to the Old Testament. "They are like the first and last links of a chain, all the intermediate ones depend upon them. True religion begins and ends in love to God and man. These are the two grand links that unite God to man, man to his fellows and men again to God." (Clarke.)

THE ARGUMENTS OF HOLINESS ARE UNANSWERABLE.

Vs. 41-46.

41 While the Pharisees were gathered together, Jesus asked them,
42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord saith unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

He now turns the tables on his enemies who have been asking him questions by asking them one that they did not know how to answer, and the more they tried to answer the more he confused them. "What think ye of Christ?" Literally, "What think ye of the Messiah? whose son is he?" They thought it a very easy question and replied, "The son of David." He then asks, "How then doth David in the spirit call him Lord, saying, The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool? If David call him Lord, how is he his son?" He asked them some things about their own Scriptures in which they

claimed to be well versed that they could not answer. The question was vital to the whole subject of his authority which they had been questioning with so much zeal. Mark in the parallel (Mark 12:36) passage says, "By the Holy Ghost," showing that David in writing the Psalms had the inspiration of the Holy Spirit. We offer this to the higher critics who are casting disparagement on the Old Testament in these days. This quotation is from Psalm 110.

This closed all controversy. No man dared to ask him any more questions from that day. He, who began in the temple at the age of twelve to ask the doctors of the law questions that astonished them, now finishes with them, and they are glad to retire from the arena.

CHAPTER XXIII.

MERE ECCLESIASTICISM VERSUS HOLINESS.

It is Oppressive While Holiness is an Easy Yoke. Vs. 1-4. Ecclesiasticism is Ostentatious, but Holiness Begets Humility. Vs. 5-12. Ecclesiasticism is a Hindrance to True Religion. Vs. 13. It is Avaricious. Vs. 14. It is Sectarian. Vs. 15. Puts Ecclesiastical Law Above the Law of God. Vs. 16-22. Great in Forms and Ceremonies. Vs. 23-24. Ecclesiasticism Does Not Believe in Heart Holiness. Vs. 25-28. Dead Ecclesiasticism Persecutes Holy People. Vs. 29-36. God Condemns Ecclesiasticism Which is Devoid of Holiness. Vs. 37-39.

Ecclesiasticism without divine life is a machine without power. It is the manipulation of forms, ceremonies and church government without spiritual life, in these forms and ordinances. Ecclesiasticism is the worst foe with which holy men of all ages have had to contend. It has blocked the way of holiness more than all the opposition of infidels and skeptics in the outside world. A glance at history will show that every spiritual movement has had its worst enemies in the professed church. Read the life of Jesus, the apostles, and the reformers of every age for proof of this. History still repeats itself in the spiritual movement of the day in which we live.

It is worthy of note that this is the last public address of Christ. It is his farewell shot at the ecclesiasticism of the Pharisees that dogged him all the way from his first sermon. It is worth while to compare this last public discourse of Jesus with his first address, The Sermon on the Mount. In that he opened the battle on Phariseeism, showing its hollowness, saying "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." That was the gage of battle which he threw down and

now he closes his warfare with them by a thorough exposure and by pronouncing woe upon them and weeping over the unhappy city which they had brought, under their sway, to its ruin. Note the charges he makes against this pernicious ecclesiasticism.

IT IS OPPRESSIVE WHILE HOLINESS IS AN EASY YOKE.

Vs. 1-4.

1 Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

This address was delivered to the multitude warning them against these irreligious religionists. The Scribes and Pharisees were members of the Jewish Sanhedrim which claimed to have its existence by the appointment of Moses. It was the same as the judicial bench in our times. As far as they, as successors of Moses, taught the law of Moses the people were commanded to obey them. But Jesus commanded them not to follow their example. There was a vast difference between their preaching and practice. He now goes on, in the rest of the chapter to show the evil practices of the Pharisees. It is the old story of men substituting their religious notions for holiness. They loaded up religion with a cumbersome burden of ceremonies which God had never commanded. This is always the case with ecclesiasticism when it has lost religious life. Men think to make up for the loss of power by adding new machinery. But the more wheels we put on the machine, the more friction there is, and the harder it is to make the machinery move. The Pharisees added the tradition of the elders, to the law of Moses. The Romanist adds cumbersome rites and ceremonialism and the Protestant church is not far behind. The simplicity of heart religion is superseded by much that man has added. The worst of it was they did nothing to help the people. If so much religion would give soul rest it would not be wholly in vain. But it does not. Jesus, the good Shepherd, leads his flock. But Pharisees try to drive it. Jesus

tells us that if we will take his easy yoke, we will find that he will give us rest. Ecclesiasticism never gives rest of soul.

But is it right to listen to those in the seat of Moses who are wicked? Jesus says, obey them as far as they preach the word of God. It is Moses' seat, not theirs. If they defile it we can not help that. We ought to obey the truth no matter from whom we hear it. The powers that be are ordained of God. Moses' seat, the pulpit, the church, are the visible representations of God's cause in the community.

We learn then from this Scripture that all religion that is devoid of holiness of heart is cumbersome and oppressive. It is going through the motions of religion and getting nothing out of it.

ECCLESIASTICISM IS OSTENTATIOUS, BUT HOLINESS BEGETS HUMILITY. Vs. 5-12.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ,

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Since unholy ecclesiasticism receives nothing from God, it has to get its reward from men. So it seeks the applause of men. It feeds on this kind of food. The Pharisees made broad their phylacteries. The phylactery was a little box of black calf skin, containing four passages of Scripture—Ex. 13:2-10; 11-17; Deut. 6:4-9; 13-22—written on pieces of parchment. This box was worn on the arm or forehead. This custom arose from a literal interpretation of Deut. 6:8. They enlarged the borders or hems of their garments. They had been commanded to wear such borders in order to keep constantly before them a visible reminder of the

law of God. (See Numbers 15:38, 39 and Deut. 22:12.) They enlarged these borders or fringes more than necessary, to show their fancied, superior devotion to religion. They would have it understood that they were more pious than people who wore the ordinary garments with the moderate hem. Peculiarity of dress is no sign of superior piety. Matthew Henry says: "It is a gracious ambition to covet to be really more holy than others, but it is a proud ambition to covet to appear so." This may be true if taken in the proper sense. To desire to be more holy than others for the sake of being better than they is sinful. But if we see that the ordinary mass of professed Christians are not what they should be it is a noble ambition to covet to be what every Christian ought to be—holy, not for the sake of outshining others but for the sake of being what God wants us to be.

These ecclesiastics also loved the uppermost seats at feasts. The word here translated rooms is correctly translated in the Revised Version thus, "the chief place." By consulting Luke 14:7 it will be seen that each seat had its special degree of honor. It is one of the characteristics of carnality, as shown in worldly religion, to be always desiring place and position. There are many in ecclesiastical circles today, who will do nothing in the church unless they are put ahead, into office or on committees. The "old man" likes to make a parade. These religionists loved "the chief seats in the synagogues." The best pews, distinction of place in the house of God. At the upper end of the synagogue stood the ark or box that contained the Book of the Law. This portion of the synagogue answered to the chancel in the modern church. Near it were the chief seats which were usually occupied by the elder of the synagogue. Notice the contrast between them and David, who was willing to be a door-keeper in the house of the Lord (Psa. 84:10). Here we see the contrast between carnal religion and real holiness.

They loved to be called Rabbi. The word means master. Abbott says: "It very nearly answers in significance our modern title, Doctor. Its use is thought to have arisen in the time of Herod the Great. There were degrees of honor in the title, Rabbi being considered higher than Rab, and Rabban than Rabbi." Titles given simply for the sake of honor and not indicating any

office are here forbidden. The modern title "Doctor of Divinity" is a violation of this command and is one of the marks of carnality. It is a vain and empty display of fictitious preeminence, which pretends to exalt some above others, when there is no ground for such exaltation. "This title (Rabbi) corresponds to the title Doctor of Divinity as applied to ministers of the Gospel; and so far as I can see, the spirit of the Saviour's command is violated by the reception of such a title, as really as it would have been by their being called Rabbi. It makes a distinction between ministers. It tends to engender pride and a sense of superiority in those who obtain it, and envy, and a sense of inferiority in those who do not, and the whole spirit and tendency of it is contrary to the simplicity that is in Christ" (Barnes). But what shall we say still further to Christians who address the leaders of some secret orders to which they belong as Master? when Jesus says, "Call no man Master?" He then gives some striking truths entirely different from the notions of the carnal mind. "He that is greatest among you, shall be your servant." The great man is the man who serves his fellow man and not the man who seeks to be preeminent. Who are the great men of the world? Are they the oil kings, the railway magnates, the leaders of the trusts who are seeking their own greatness? No, they are those like Moses, Wesley, Howard, Florence Nightingale, and Elizabeth Frye, who have lived to bless others. True holiness is as opposite to the display and ambition of mere ecclesiasticism as day is opposite to night.

ECCLESIASTICISM IS A HINDANCE TO TRUE RELIGION.

Vs. 13.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

Jesus now pronounces four woes upon this dead ecclesiasticism. Some prate much about the gentle Jesus as if his gentleness would allow them to commit sin with impunity. He said the most awful things about the doom of the wicked that were ever spoken. And his imprecations were against a church that had no real

spiritual life. His first woe was because this dead ecclesiasticism stood in the way of spiritual religion. It has always been true that the worst and greatest foe to spiritual religion has been dead formal religion. It has done more harm than the attacks of outside infidelity. These Pharisees shut the kingdom by denying the Scriptures and putting the tradition of the elders in their place. The church of Rome does the same thing today. And the same holds true in some Protestant pulpits that obscure and cover up the Scripture with philosophy, metaphysics and speculations instead of the simple exposition of the Scriptures. It is true where ecclesiasticism lays any obstacle in the way of those who are seeking to lead a holy life. Those who do not wish to obtain holiness, as an experience, and who do all they can to hinder others have a woe pronounced upon them.

IT IS AVARICIOUS. Vs. 14.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

When the visible church gets to be only a religious machine with the life and power all gone, it has always been a great organization for money getting. These religious leaders made long prayers, but at the same time they looked after the shekels, by getting the estates of the poor especially of widows (who had no natural protector), into their hands. This is the reason that Romanism has impoverished every country in which it has prevailed. The church gets about all the money. Many Protestant churches today pay more attention to raising money than anything else. They are working financial schemes all the time, and in some instances even rivaling the mercantile world about them. The great pretenders who organize new sects like Dowieism and Eddyism have, like the ancient Pharisees, got an influence over the weak, which they have turned to their own financial advantage. True holiness is entirely free from the spirit of avarice.

IT IS SECTARIAN. Vs. 15.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

These Pharisees were very zealous to make proselytes to their faith. They cared not how they obtained them if they only got them. Whether these proselytes embraced the faith of the religion of Jehovah from the heart, did not concern them. Dr. Smith says: "When they had the power they used force; when they had not the power they resorted to fraud. They appeared as soothsayers, divines, exorcists, and addressed themselves especially to the fears and superstitions of women." No wonder when they got these blinded and deceived converts they made them twofold more the children of hell; deceived men who had come into a nest of hypocrites. Sectarianism is another of the marks of carnality and dead ecclesiasticism is full of it—seeking to build up the sect rather than the kingdom of Jesus Christ. Holiness kills out sectarianism.

IT PUTS ECCLESIASTICAL LAW ABOVE THE LAW OF
GOD. Vs. 16-22.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Well did Jesus call them blind guides. Jesus shows this by their form of oath—claiming that to swear by the temple was nothing in their eyes, but to swear by the gold of the temple would put a man under obligation to keep the oath. All this was to nullify or weaken the laws of God in the matter of oaths. It was much like the casuistry of the modern Jesuits, who have a way of turning everything to their own advantage and glossing over every kind of sin. So also of swearing by the altar and by the gift upon the altar. Here Jesus, in his argument against them, used the

phrase that is much used among us today—"the altar which sanctifieth the gift." Much stress has been put upon this passage by teachers of holiness and sometimes it has been erroneously applied. It has been customary to ask seekers: "Are you all upon the altar yourself and all that you have?" When the reply has been given "Yes," then the statement is made, "The altar sanctifieth the gift, now believe it." No doubt this has been a means of stimulating faith and has worked well as a means of grace in many instances. And no doubt it has worked ill in many cases too. How does one know that they have laid all upon the altar? They may be mistaken in so thinking. It is best to hold our all there as best we can and believe that it is all on the altar, but we can not be quite sure until God comes and witnesses to the fact. We may have left off something and need to wait for further light on the matter. Let us be quite sure that we have really made the consecration.

IT IS GREAT ON FORMS AND CEREMONIES. Vs. 23-24.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

The law of Moses required that the tenth of all increase should be given to the support of the worship of God. The Pharisees were so scrupulous in this that they not only applied it to the grain of the field but even to the garden and pot herbs—"mint, rue, anise and cummin." They went to the minutest and furthest extreme. But while they were so scrupulous in these external matters they neglected the most essential part of the law—that which has to do with the heart and its relations to God. These retailers of mint, rue and cummin did no business in judgment, mercy and faith. What good is it to keep a law or have a religion if it does not make us good? It will be noticed that the religionists who make the most of forms make almost nothing of holiness and righteousness. While Jesus did not condemn scrupulousness in small matters he insisted that we ought to be just as scrupulous in the more important parts of the law. We

have seen, in our day, men very zealous for ordinances, who seemed to know nothing about those spiritual experiences for which the ordinances stand. What does a religion amount to that does not make and keep men good? "These blind guides," in the language of the Revised Version, "strained out the gnat and swallowed the camel." It was a custom to strain out all insects before drinking in that country.

ECCLESIASTICISM DOES NOT BELIEVE IN HEART
HOLINESS. Vs. 25-28.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

It will be seen here that Jesus is preaching holiness. These religionists had much to say about external purity. Washing the outside of the cup and platter is the figure that Jesus uses. They taught a clean outside only, like many religious teachers of to-day. They had little or nothing to say about heart purity. "Cleanse first that which is within the cup and platter, that the outside of them may be clean also." Here Jesus announces the real method of his Gospel. It is to get the heart right and then the outward life will be correspondingly clean. The way to make the outside right is to begin on the inside. Here is the difference between dead ecclesiasticism and real holiness. The former begins on the outside and tries to work in, but cannot. The latter begins on the inside and works out and thus the whole man is renovated. David prayed, "Create in me a clean heart." He prayed for the inside to be made clean. Out of the heart, said Solomon, flow all the streams of life. Therefore we must have the fountain clean if we would have the streams of word, act and influence right. He now changes the figure from that of a cup and platter to sepulchres: to which he likens the

Pharisees. He says that a dead ecclesiasticism that makes religion an outside affair merely, is like a tomb full of rottenness—the impurity of sinful hearts. These Pharisees had no use for real holiness. When we see who oppose holiness, we love it for the enemies it makes.

DEAD ECCLESIASTICISM PERSECUTES HOLY PEOPLE.

Vs. 29-36.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

This has been the history of dead churches for thousands of years. They have always persecuted those among them who have had spiritual life. It has ever been the custom to honor the martyred dead of the past and persecute their spiritual descendants, whom the next generation will honor. Finding fault with the forefathers for persecuting the saints of their day, they do not have spiritual sense enough to discover the saints of the present. In criticising the fathers for their persecution and bigotry, the present generation condemns itself. Who is being treated today as were the saints of the past? Those who seek to be holy. Dead ecclesiasticism was the worst foe to the Apostles, the Reformers, the Puritans, the Quakers, the early Methodists and is the same to the Holiness people of today.

"Fill ye up the measure of your fathers." By acting as they did we approve of what they did and fill up the measure of our guilt and become responsible. These false religionists had no excuse, for prophets and wise men had been sent to them. There is light enough. No one has any excuse for being a religious teacher, as were these scribes, and not obtaining the experience of holiness that makes clean the cup and the platter, and purifies the deadness and corruption of those living tombs. By refusing the cleansing, and persecuting those who were sent to teach about it, they were sealing their doom. Notice he calls these church men, who refused heart holiness and persecuted the saints, "Serpents and a generation of vipers." What a picture of holiness haters and fighters! How true it is to life today! He represents by a figure the blood of martyrs from the days of Abel as flowing down upon them like a mighty flood, for by treating their own saints as they did they had ratified all the guilt of the martyrdom of the past and were essentially guilty of it in the fact that they endorsed it virtually by acting just as their fathers did. Zacharias was slain by the people (2 Chron. 24:20-22). He was slain in the temple. It was one of the most awful murders that ever took place in the estimation of the Jews and they were accustomed to say that the blood was never washed away until the temple was burned. Jesus said all these things shall come upon this generation. He means that all these crimes were treasured up and the punishment would come upon that generation. God punishes nations in this world.

GOD CONDEMNS ECCLESIASTICISM THAT IS DEVOID OF HOLINESS. Vs. 37-39.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

This very religion that was of the most approved order among men was condemned by God. What a surprise eternity will be

to some men in their ideas of the kind of religion that God approves. What a surprise to see the inside of these cups and platters and these beautiful tombs that looked so lovely in their white wash. Eternity will reveal it. Here is a striking lesson of what God thinks of a church and religion without holiness.

Jesus used a tender and expressive figure of a hen hovering over her brood. There is nothing under heaven more tender and solicitous in its care than a hen with her chickens. It means that if Jesus could have had his way, he would have carefully cherished this unholy church. In this verse he teaches his divinity. Who but a divine being could have so talked and asserted his right and their duty to come to him! "And ye would not." This shows the freedom of the human will. They had the power to refuse to come. "Behold your house is left unto you desolate." This refers to the temple. It had been called God's house, but by refusing the grace and blessing of God he was to depart from it with the Shechinah and it was henceforth to be *their* house—desolate because God had gone out of it. Woe to the church when it gets to be *their* house and is *God's house* no longer because the Spirit has left it. He then uttered what seems to be a prophecy of the final restoration of the Jews—"Ye shall not see me henceforth." After his crucifixion and ascension into heaven they could not see him but they should be spiritually restored. This certainly looks like a prophecy of the future restoration of the Jews.

CHAPTER XXIV.

HOLINESS THE PREPARATION TO MEET JESUS.

The Connection with Chapter XXIII. Vs. 38. The Three Questions. Vs. 3-41. This Whole Discourse Was Given to Impress the Importance of Possessing Holiness—the Fitness to Meet Jesus. Vs. 42-51.

The Second Advent of Christ is one of the most mysterious doctrines in the word of God. There has been no doctrine concerning which there has been more erroneous interpretation. Many of the errors on this subject are too well known to need any mention. Yet this doctrine was given as a comfort and admonition to the church and should be allowed to be so. This and the following chapter (XXV) make one discourse given by Jesus in answer to three questions asked him by his disciples. Before taking up the chapter in the order in which it was spoken, we wish to notice that this discourse was not given to answer their curiosity as to the time of his coming but to put them and all other disciples in readiness for his coming. Verse 44 is the key to the whole discourse: "THEREFORE BE YE ALSO READY: FOR IN SUCH AN HOUR AS YE THINK NOT THE SON OF MAN COMETH." The object then of this discourse of Jesus is to impress on the disciples of all ages the necessity of having that "holiness without which no man shall see the Lord." One of the great reasons given in the Bible for seeking to be holy is to be ready to meet Jesus.

THE CONNECTION WITH CHAPTER 23:38.

1 And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

The connection is immediate. Jesus said (Ch. 23:38), "Be hold your house is left unto you desolate," referring to the temple which was now no longer God's house, but *their* house, as the divine glory had departed. The first verse of this chapter therefore is very significant when it says, "And Jesus went out and departed from the temple." He could stay in such an house no longer. It is a sad day when God takes his departure from a house or a people or a heart, as Jesus did here.

The disciples now began to point out the magnificence of the temple (Vs. 1), that he had declared desolate. It was one of the most beautiful buildings that was ever erected in the history of the world, but when God went out, what did it amount to! There has to be something more than architectural magnificence to make any temple worthy to be a worshipping place of God. This temple had been finished and beautified by Herod, the King, at great expense. It covered nineteen acres. It was forty-six years in building. No wonder the disciples were amazed when Jesus began to speak of its desolation and ruin. Jesus replied, "See ye not all these things? Verily I say unto you there shall not be left here one stone upon another, that shall not be thrown down." As they came to the Mount of Olives, opposite the city, his disciples (Mark says they were Peter, James, John and Andrew) asked him three questions. It was a startling prophecy and seemed almost impossible of fulfillment. But it was fulfilled when the Romans captured the city and actually threw down all the stones of this great temple and also ploughed up the ground on which it stood, only a few years after his crucifixion. Titus, the Roman general tried to save it but so infuriated were the Roman soldiers that they could not be restrained.

THE THREE QUESTIONS. Vs. 3-41.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be

not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judæa flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars

shall fall from heaven, and the powers of the heavens shall be shaken :

30 And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh :

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be.

40 Then shall two be in the field ; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill ; the one shall be taken, and the other left.

The Three Questions. 1. "When shall these things be?" When shall the temple be so utterly destroyed? 2. "What shall be the sign of thy coming?" 3. "And of the end of the world?" Many theories have been invented from this chapter which have not held themselves to an interpretation of these three questions. The reply of Jesus was directly to *these three questions* and if we keep this in mind we shall be able to comprehend his meaning, which so many have failed to do. Notice the disciples evidently thought these three events were to take place all at the same time. They seemed to think that the destruction of the temple and the coming of Jesus and the end of the world would occur all at the same time.

The Three Answers (Vs. 3-41). Jesus does not so much answer the three questions separately in order, as he gives light here, so

that we may not confound the three events—the destruction of Jerusalem, the second coming of Jesus and the end of the world. He says first of all, “Take heed that no man deceive you.” The point on which they were liable to be deceived was in confounding these three events, especially the destruction of Jerusalem and the Second Advent. Men are bewildered and deceived today and are confounding the three. The coming of Jesus is to be as real as the destruction of Jerusalem was. They are not the same. There is a visible personal appearing of Jesus that will take place at the end of the age, in which we live. *Consequently in verses 4-6 he teaches them not to confound the destruction of Jerusalem with his second advent as they were likely to do, as their question shows.* They would see false Messiahs arise in their day who would deceive many. They would hear of wars and rumors of wars. These would only be signs of the coming destruction of Jerusalem, as they saw the armies of the Romans gathering against that city, but it was not a sign of the nearness of the end of the world or age. *He then goes on to describe, more particularly, the awful commotions that would precede the destruction of Jerusalem and tells them that they are to be distinguished from the evangelization of the world which would take place previous to the end of the world (Vs. 7-14).* The wars and rumors of wars and false Christs were signs of the nearness of the destruction of Jerusalem. The evangelization of the world would be the sign of his second coming. He then shows the persecutions that the disciples must pass through before the Jews lost their country and standing as a nation, and all the tribulations that they should meet, but assures them that they that endure to the end, should be saved. He means they would be saved in the Judgment. Every man’s life is his day of probation, and death will not change his character. If he endures to the end he will be saved, in that great day. Death is the same to him as far as his final destiny is concerned as if he were alive at the coming of Jesus for He will resurrect us then from the grave. The thing is to be ready all the time for the coming of the Son of Man. The distress that came before the coming judgment upon Jerusalem was a picture of the tribulation, the wars and commotions in the world before the coming of Jesus. They have been occurring more or less now for nearly two thousand

years. Verse 14 shows that what he speaks of here is not of the final coming, but of the first question, "When shall these things be," for he states that he is not coming at the destruction of Jerusalem by saying, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." By this he separated the two events (the destruction of Jerusalem and the Second Advent), which the disciples thought were to be synchronous. He does not say that the world will be converted but that it will be evangelized. All men will have the light and must take their own responsibility about accepting it.

He goes on next to describe the trials and persecutions that will take place at the siege of Jerusalem by the Romans and the coming of the false Messiahs and then shows the contrast between these false Messiahs and his own coming (Read verses 15-27). So he goes on to give them first of all, a sign that they might know as Christians when to flee from the city. It was to be when they saw the abomination of desolation standing in the holy place. The Revised Version in the margin renders it "a holy place." It therefore does not necessarily refer to the Holy of Holies. Commentators think this refers to the Roman armies coming up against Jerusalem, but as Abbott remarks the Roman soldiers had often before this been in Jerusalem. Some think it has reference to the fanatical Zealots, who broke into the sacred precincts of the temple. When they saw it, the Christians, we are told fled to Pella beyond Jordan remembering the sign given by the Lord and were saved, while the city was taken and thousands of Jews were butchered in cold blood. Secular history says that not one of the Christians were slain in the capture of the city. We see here our Lord in quoting from the book of Daniel gives his authority for its inspiration. Daniel had prophesied this very thing (Dan. 9:27; 11:31; 12:11).

"Whoso readeth let him understand." This sentence is supposed by the commentators to be added by Matthew himself, and not spoken by Jesus. If so it shows that Matthew wrote it very soon after Jesus spoke it, as he is bidding the Christians take heed to this warning and flee when Jerusalem is besieged and the sign appears in the desecration of the holy place. They were to flee

immediately. The man on the house top was not even to come down into the house to take anything; the man in the field was not to turn back to get his clothes. Jewish Christian mothers would have a trying time and if it were a season of bad weather there would be much suffering. If the flight were in the winter it would be a time of severe suffering. If it were on the Sabbath day they might be hindered by the gates of the city being shut. It would be a time of tribulation such as the world never saw. Certainly this is not exaggeration when we remember that Josephus says that 1,100,000 Jews perished in the destruction of Jerusalem and 97,000 were captured. There were so many of those, captured by the Romans, crucified that "room was wanted for their crosses, and crosses for their bodies." Reading Josephus and then this account of Jesus we would almost think they were written or spoken by the same person. If those days had not been shortened, none of the Jews would have been saved alive; but for the sake of the Christians, God overruled in order that there might be those who should perpetuate the Gospel for the ages to come. The lesson he inculcates here is that when they saw all this desolation they were not to think that this was the end of the world and his coming, which they had imagined would take place at the same time; for false Christs would rise up at this time of the tribulation and claim great things. But the true coming of the Son of Man would be different. When He comes it will be in a different manner from that of the false Christs. They would come on earth, but he will come from heaven like the lightning, flashing through the firmament. This ought to be proof enough when pretenders come, as they have, and deceive some, even in our day. The real Christ will come in the clouds of heaven.

He now still further shows them the difference between the events of the destruction of Jerusalem and his own advent (Vs. 27-31). He says first: "For wheresoever the carcase is, there will the eagles be gathered together." The Revised Version omits the word "for." "The metaphor is one employed in the Old Testament, where the *eagle* represents the bird of prey, or foreign armies called by God to execute his judgment upon a corrupt nation (Deut. 28:49; Hosea 8:1; Habbakuk 1:8). Christ's language here, then, is equivalent to this: Judgment will not be inflicted

upon Jerusalem alone; that will not be the end; wherever there is corruption, there will be inflicted the judgments of God. This truth is illustrated in the destruction of Jerusalem, but not less surely in the overthrow of Greece and Rome, the decay of Spain, in the desolation visited upon France, and in our own civil war'' (Abbott). It shows on the whole the subjection of the Jewish nation and the long time of its tribulation, still going on. After this time of world travail and not at the siege of Jerusalem will come the end of the age with the sign of the Son of Man (which the disciples had inquired concerning) in the heavens. Then he shall send forth his angels and gather his elect from the four quarters of the earth, while there will be mourning on the part of the tribes of the earth. How long the time of the tribulation spoken of here is to be, no one knows for "one day with the Lord is as a thousand years and a thousand years as one day." A sweep of centuries is contained in these verses.

Contrast between the two events (destruction of Jerusalem and the end of the world) as regards calculating the time of each event (Vs. 32-41). He shows in verses 32-35 that the signs of the approaching destruction of Jerusalem will be a gradual unfolding, like the unfolding life of the fig tree in the Spring time, while (Vs. 36-41) the end of the world will be sudden like the sudden coming of the deluge in the times of Noah. If this distinction between the two events is kept in mind, we shall escape much of the confusion that has surrounded this chapter. Consequently he says concerning the destruction of Jerusalem: "This generation shall not pass away until all these things be fulfilled." This is a repetition of what he had said in chapter 23:36 concerning the punishment that was to come on the Jews. He said there, "All these things shall come upon this generation." Notice that he says "till all these things shall be fulfilled." "These things" here refer to the same "these things" of which the disciples had asked him in verse 3: that is, the things he had just been speaking of—throwing down the great stones of the temple in the destruction of Jerusalem.

"But of that day and hour knoweth no man." Having told them of the signs of these things (the signs preceding the destruction of Jerusalem) he now speaks in contrast, of the end of the

world and says, 'but.' "This phrase 'that day' when used in the absolute sense, as here, generally refers to the day of judgment, the great day, the consummation of all others. See for examples Matt. 7:22; Luke 10:12; 1 Thess. 5:4; 2 Tim. 1:12, 18; 4:8. So the book of revelation is called *the Bible*, *i. e.*, *The Book*, or *the Scriptures*, *i. e.*, *The Writings*. Here the context as well as the general New Testament usage forbids the idea of any other reference than to the day of Judgment, when heaven and earth shall pass away" (Abbott). While they might calculate quite certainly as to the destruction of Jerusalem, the day and hour of the coming of the end of the world is not revealed even to the angels of heaven, nor to Jesus himself. But did not Jesus know? He says not. Mark says he said that not even the Son of Man knew it. Since we cannot understand the mystical union of the two natures of Christ, it is idle for us to speculate in what sense the end of the world was unknown to him. Did he, when he took humanity upon him and humbled himself, give up his foreknowledge? He does not say it is unknown to him as the "Son of God." Did it refer to his office as "Son of Man" and in that sense, as Son of man, he did not know? Did he mean that the highest and best man that ever lived, in his humanity did not know? As the mystery of his nature is unknown to us, all we can do is to accept this as among the many mysteries that are too far above our finite minds. But one thing is sure and that is, this is enough to make it clear that those people who set the time of the end of the world and His coming are presumptuous in doing this thing which the Son of Man himself did not know and which they assume to know more about than he did.

Some people set a day. Others go to the other extreme and put it off for thousands of years. Each are inconsistent. If the Lord had intended for us to know he would certainly have informed us. He does not wish us to know but he wants it so hid from us that we shall be ready all the time for his coming. "As it was in the days of Noe." Noe is the Greek form for Noah. As the destruction of Jerusalem might be known by the gradual signs like the unfolding of the fig tree, on the other hand the coming of the Son of Man would be as sudden, as the coming of the Flood. The Flood came so sudden that the people were

eating and drinking and feasting until the day it came "and knew not until the Flood came and took them all away." The coming of the Son of Man would be in the same sudden manner. There is to be a separation in that day. Those who have holiness, the wedding garment are to be taken and the others left. Two would be in the field, one would be taken and the other left. What a surprise that will be, to see one a few minutes before, and then miss that companion. The man who is left will look around and say, "What has become of my companion, he has disappeared suddenly?"

THIS WHOLE DISCOURSE WAS GIVEN TO IMPRESS ON US
THE IMPORTANCE OF POSSESSING HOLINESS—
THE FITNESS TO MEET JESUS. Vs. 42-51.

42 Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

It was not given to tell people when the end of the world is to be. It was not given to satisfy curiosity of any kind. How have they missed the whole point, who have so interpreted this chapter! It is given to impress on us the duty of being always ready. To be always possessed of that "holiness without which no man shall see the Lord." The uncertainty of his coming is a reason

why we should always have this fitness. He now gives two parables to enforce this great lesson of the chapter. *The parable of the householder* (Vs. 42-44). Because of the uncertainty of the coming of the Lord we are to be always in readiness. The watching means to be in a constant state of readiness. This does not mean to be holy only when we come to die (some say that is the only time we can be holy in this world). This text says be ready all the time. He says: "If the good man of the house had known what hour the thief would come he would have watched and not suffered his house to be broken up." The Revised Version has it "broken through." The Jewish night was divided into three watches—the first from sunset to 10 P. M.; the second from 10 P. M. until 2 A. M.; the third from 2 A. M. until sunrise. The coming of Jesus is here likened to that of a thief because it will be unexpected. He will come when most of the world are not expecting Him. His coming will rob men of their earthly treasures. "Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Notice, he does say get ready, but *BE* ready. The man who would need to get ready if Jesus should come today is not ready. This is the great lesson of the whole chapter. It shows by the word "therefore" that being ready is the watching required. This does not mean setting the time, or all the time gazing into the heavens to see if he is coming, but it means being holy all the time.

The parable of the faithful servant (Vs. 45-51). This refers to the ministry and those who have in any way the charge of souls—preachers, teachers, etc. This shows the solemn responsibility of those who minister in sacred things. We must declare the whole counsel of God. The object God has in sending the ministry into the world is to feed the people. What a solemn account those preachers and teachers must give who starve the flock. So it is not only our duty to be holy but to be helpers of others. How can he put each one of us over all his goods? "That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another—but rather like the diffusion of love, in which the more each has, the more there is for all" (Alford). It will be noticed that the New Testament nowhere commands us to be prepared for death but always insists that we be prepared for the

coming of the Son of Man. Death is a very trivial thing in the eyes of the New Testament writers. If a man has holiness he is ready for anything. If he is ready to meet Jesus, death is nothing to be feared. "But and if that evil servant shall say in his heart, My Lord delayeth his coming." This has been the unbelief of thousands. They practically deny the doctrine of the Second Coming of Jesus. Some say it only means death. But the Bible speaks of the personal, literal coming of the Son of Man in the clouds of heaven. "And shall begin to smite his fellow servants, and to eat and drink with the drunken." Here he refers to two sins quite common in church history, in the case of those forms of ecclesiasticism that have failed to remember their responsibility to God in the matter of their ministration to the church and its government. They have become oppressive to the flock and full of self indulgence. This has always been the case when the church has become a dead ecclesiasticism. "In different ages of the world popes and prelates have tyrannized over their fellows, as if they were never to be called by the Lord to account for their doings. Because sentence was not speedily executed by the immediate coming of the Son of Man, they set themselves to do all manner of evil" (Whedon). This also teaches that ecclesiastics are only to consider themselves fellow servants with the flock and not lords over God's heritage. It will be noticed that usually a disbelief in the coming of Jesus is attended with sin. Those who sincerely desire to be holy delight in his coming. They look for it, and long to see Him.

CHAPTER XXV.

THE NECESSITY OF HOLINESS IN VIEW OF THE JUDGMENT.

A Parable of Those Who Have Lost the Experience of Purity. Vs. 1-13. A Parable of Those Who Have Lost the Experience of Justification. Vs. 14-30. The Final Separation at the Judgment Will be Based Upon the Daily Practical Carrying Out of Holiness. Vs. 31-46.

A PARABLE OF THOSE WHO HAVE LOST THE EX- PERIENCE OF PURITY. Vs. 1-13.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them :

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.

9 But the wise answered, saying, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

We must keep in mind that this chapter is a continuation of the address of Jesus, begun in the former chapter, and that it is a part of his reply as to the date of the destruction of Jerusalem and the end of the world, and the sign of his coming. By the two parables of the Ten Virgins and The Talents, he shows that he did not intend for them to understand that he was to come immediately. The bridegroom "tarried" in the parable of the Ten Virgins. The Master of the house, in the parable of The Talents, came "after a long time." It shows that the destruction of Jerusalem and the Second Advent are two entirely different events. Jesus says therefore, "*then*" in the first verse. He means at the Judgment as referred to in the previous chapter. By the *five* foolish virgins he denotes a class of people who will come up to the Judgment unprepared, who were once prepared, for they say "our lamps are gone out." These lamps were once burning or they could not have gone out. It is useless for those commentators who teach that if a person is once saved he cannot be lost, to say here that they only "seemed" to have no light. *The record says they had none* and it says they once did have oil—grace—in their lamps. To say that they were never regenerated is to miss the whole point of the parable, for he is talking about Christians and not about the world in general. The latter are spoken of in verses 31-46. The parable of the ten virgins is meaningless if it does not teach the fact that grace may be lost. Notice too, that verse 1 says this is a parable of "the kingdom of heaven," that is the church, and not of the world in general. The latter is depicted in verses 31-46.

It will be noted still further that these were *virgins*. The word is symbolical of purity in the Scriptures and elsewhere. Since it stands for purity, the souls here mentioned are those who are pure in heart and have that "holiness without which no man shall see the Lord." It shows therefore that purity may be lost and that many will be lost, who were once pure in heart. There are those who say that they cannot see how one, who has been made holy can fall from that experience. In reply we say that Adam was certainly made holy in the beginning and fell as certainly from that experience. When it can be explained how Adam could lose his experience, we can explain how a holy soul today

may fall away. If it was actual in Adam's experience it may be so with any one else in our day.

Jesus uses one of the wedding customs of that day which is still in vogue in Eastern countries. The betrothal was some time, usually a year before the wedding. When the day for the wedding came the bridegroom set out from his house to go after the bride, to bring her home, accompanied by his friends. She, arrayed in bridal robes awaited him with her maidens. They then marched through the streets together, both companies making quite a procession. Our lesson has to do with the bride and her maidens, who are awaiting the bridegroom. Suddenly he comes at midnight—the time when most of the world are sleeping. Jesus will come suddenly when most of mankind will not be expecting him, and when many in his church will be asleep with the others, and without the oil necessary to make their lamps burn. Notice, it is not a question of the coming of death, but of the Second Advent of Jesus. The New Testament never tells us to prepare for death, but for the coming of the Lord which shall precede the Judgment. Death is only incidental. If we die prepared for the coming of Jesus we shall be all right whether he comes a thousand ages hence or not. If we are alive and prepared every day it makes no difference whether He or death takes us from this world.

The light of their lamps represents holiness—the great preparation for the Judgment. We can find no other preparation spoken of in the Bible except holiness. The Bible does not tell us to be converted in order to meet him. It tells us to be born again that we may see the kingdom of heaven. That is, we can not see spirituality and the kingdom of God which is righteousness and peace and joy in the Holy Ghost unless we are born again. But we may be born again and refuse to go on to entire holiness and fail to see the King himself. Abbott says: "To the marriage feast (heaven), none are admitted without light (holiness), which can be sustained only by oil (divine grace)" (Eph. 5:5; Heb. 12:14). There are all sorts of methods by which virgin souls have been beguiled from their purity, but perhaps they may all be summed up in one—they failed in watchfulness.

In vain they cried to others to give them of their oil. No

man has any grace to spare. He will need all he has. The saints either on earth or in heaven cannot help us. We cannot be admitted on the experience of others, whether father or mother. The requisite is "holiness without which no man shall see the Lord."

Jesus shows the futility of trying to get right after he comes. The Bible nowhere teaches a second probation. They came and found the door shut. The door stands open now but the time will come when it will be forever shut. Now is the day of salvation.

A PARABLE OF THOSE WHO HAVE LOST THE EXPERIENCE OF JUSTIFICATION. Vs. 14-30.

14 For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he *that had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and sloth-

ful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the ex-changers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

We have here a parable which shows the responsibility of every servant of God in fulfilling the trust God has given him. The parable of the virgins shows that we are to watch lest we allow the grace of purity to die out of our hearts, and this parable shows how every Christian may fail to fulfill the trust God has given us. In the one we are to watch against the beginnings of apostasy. In the other we are to watch lest we neglect or mis-improve our opportunities for service. The one is an exhortation to keep fast hold of the grace already given. The other is an admonition to improve all the opportunities which God has given us for serving him. The man who fails to be obedient to his light will lose his religion. We do not see where those people get their authority who say that a man, who has once been converted cannot be lost, when the Master says here that these were *his own servants*—not outside sinners, and he also says, “Cast ye the unprofitable *servant* into outer darkness.” People will subvert Scripture to sustain a theory. This then, is a parable of the judgment of God on his church at the coming of Jesus.

There has been much misapprehension as to what is here meant by talents. The common interpretation that it means our abilities is a mistake for it says here that he gave them talents “according to their several *ability*.” “Talents” means not our abilities, therefore, but the station which we occupy and the trust we have given us in this probationary life. It means the plan that God has given us to carry out. God has a distinct plan for every man. It is our duty to see what His plan is. The providential place where God has put us, together with the influence we exert on those around us is our talent. The silver talent among the Jews was a piece of money. It varied in value from \$1,500 to \$2,250, while the gold talent was worth as high as \$55,000.

This servant was not condemned for misuse but for disuse of his opportunities in life. He was not censured for not obtaining great profit, but for idleness. This is a condemnation of idleness. Thousands dry up in their experience because they do nothing for God and humanity in the place where God puts them. Notice again, he says in verse 19, "After a long time the Lord of those servants cometh." This shows that he was teaching them that he would not come again for a long time.

We learn, too, from this parable that the position in which God has placed us is adapted to our ability. He knows where we belong. Let us not sigh then for great places and fret because others are put above us. If God wanted us in a larger place he would put us there and no one could prevent it.

Notice again, those who are declaring that their Lord is a hard master: religion is so hard: and that they "grovel here below" and are "prone to wander," are those who have been idle and dilatory in their religion. These are the people who tell the unconverted that religion is a hard thing, and therefore the Lord is a hard master. To sum up, then, the parable of the talents: those are condemned who will not discharge the trust God has laid upon them, because they are not in an exalted place where they can shine to their own credit. They will not do anything because their talent is so small. It is our business not to do great things but to be faithful in the sphere in which God has put us.

Fidelity is the great requirement. The Lord does not say, "Well done, good and successful servant," but "Well done, good and faithful servant." We are to be judged, not for the amount we accomplish, but for the fidelity with which we discharge our trust.

The word *usury* in verse 27 should be rendered *interest*. In the days when the Bible was translated it meant only lawful interest. It has come to mean in our days unlawful interest.

THE FINAL SEPARATION AT THE JUDGMENT WILL BE BASED UPON THE DAILY PRACTICAL CARRYING OUT OF HOLINESS. Vs. 31-46.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall

separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

As holiness is the essential without which no man shall see the Lord, and as Jesus tells us here that we shall be judged according as we have ministered to the sick, poor and oppressed in his name, and for his sake, it follows that our care for God's poor and those oppressed for righteousness' sake, is a practical proof that we are possessed of holiness. True holiness makes us exceedingly kind and full of benevolence and love for all true followers of Jesus. Holiness is exemplified in the character of the model of holiness, Jesus Christ, who went about doing good and alleviating distress. "He gave himself for us that he might redeem us from

all iniquity, and purify unto himself a peculiar people zealous of good works!" Notice, it is not the profession of holiness but the holiness that blossoms out into works of Christian charity. We say Christian charity and this means more than running an alms house or giving cold victuals. He means, of course, to do good unto all men, "but especially to those who are of the household of faith" (Gal. 6:10). This cuts off the unsaved world, for they can not help the unfortunate in the name of a disciple.

"When the Son of Man shall come in his glory." This means that his coming will be followed immediately by the General Judgment. All nations will be gathered before him; that is, all the people of all nations will be gathered before him. He does not mean that he will judge them as nations. He judges nations as such in this world. They cease to be nations in the future world, as organic bodies. It is to be a judgment of individuals. Some have thought that the nations here refers to the Gentiles alone. But the term is not always so used in the Bible. "It is sometimes used of the Jews (Luke 7:5; John 11:48, 50; Acts 10:22), and sometimes includes them with the Gentiles (Matt. 28:19; Luke 24:47), and it is certainly therefore capable of the meaning which our English version here gives it. And this meaning appears better to accord with the description elsewhere given of the last Judgment (Eccles. 12:14; 2 Cor. 5:10; Rev. 20:12, 13)." (Abbott.)

The despised Son of Mary has a glory in which he is to come, and a throne of glory in which he is to sit. This day of Judgment is to be a day of separation on the basis of character. Men in their natures are unclean like the filthy goat, or clean like the sheep. Character is the separation line which is determined in this life before a man gets to the Judgment. The goats from their nature could not do any works of kindness from the love of Christ as a motive. They could not visit the sick, or clothe the naked or feed the hungry for His sake. No man can perform real Christian philanthropy without he has in him the love of God. All sorts of benevolence that have not proceeded from real piety of heart—holiness of heart—in some degree, are not Christian benevolence. They are only imitation. It will be seen by this that there will be only two classes in the Judgment, and their char-

acters are defined and admit then of no change. No chance for a future probation, for the Judgment is pronounced at once at the coming of the Son of Man. There is a real separation of the two classes on earth, but the sentence is not pronounced until the Judgment, although the goat nature, or the sheep nature is fixed on earth. No purgatory nor second probation here. He says to the righteous, "Come." He said "Come" while we were on earth "and receive salvation." In the Judgment he will say, "Come and receive glory." He says, "inherit." The kingdom of heaven is an inheritance, not something won by our goodness or good works. It is an inheritance which those will obtain who were born into the family through regeneration and then received their title, and after that some were sanctified wholly and thus received their fitness for the inheritance. He calls them "Blessed." They had already received the "fulness of the blessing of the Gospel of Christ." It is only those who have been blessed upon earth that will be fit for heaven. The blessing gives the fitness.

"For I was an hungered." He now gives the reason why these shall inherit the kingdom. A careful reading of the Scripture on this point will show that God has put an especial blessing on those who care for the poor for Jesus' sake. Some have looked at this passage in a superficial manner and have thought that it meant simply giving to the poor. But a closer look will discover that it is more than that. It means to go to and visit the poor and sick in the name of Jesus. It takes a man who has salvation to go to, and visit the distressed for Jesus' sake.

"Depart from me ye cursed." Notice the contrast. In verse 34 he says, "Ye blessed of my Father." Here he does not say, "Ye cursed of my Father" but "Ye cursed." The impenitent sinner has cursed himself. God did not do it. They are to depart into everlasting fire. Men have tried in all ages to put out this everlasting fire by arguments and reasonings, but it burns on, and no man can put it out. It was "prepared for the devil and his angels." It was never prepared for men, but since men choose the sinful things that are of the devil, they must share with the devil in their fate. There is no other place for them, as there are but two places or conditions. Those on the left hand did not have to do anything oppressive to the poor and sick and imprisoned,

but simply to neglect them in order to be damned. It will be noticed that in verse 46 are the two phrases, "Everlasting fire" and "eternal life." The Greek word translated *everlasting* is the same in both instances and should have been so rendered. The Revised Version has it correctly thus, "Eternal punishment," "eternal life." The Greek word rendered "eternal" is compounded of two words and means "ever being."

CHAPTER XXVI.

HOLINESS MEETS WITH ALL SORTS OF TREATMENT, FROM FRIENDS AND FOES.

Wicked Ecclesiasticism Has Always Been a Bitter Foe to Holiness.

Vs. 1-5. At the Same Time it Has Friends Among the Lowly.

Vs. 6-13. Holiness is Sometimes Betrayed by its Professed Friends. Vs. 14-16. The Feast of Holy Fellowship with Jesus.

Vs. 17-30. Deceitfulness of the Unsanctified Heart. Vs. 31-

35. Holiness Does Not Bring Exemption from Sorrow. Vs.

36-46. Holiness Can Never be Crucified by the World Unless its Professed Followers Betray it. Vs. 47-50. Holiness Does

Depend on Carnal Weapons for its Defence. Vs. 51-56. Holiness

Fighters Use Wicked Methods. Vs. 57-68. Inbred Sin

Tempts Christians to be Cowardly. Vs. 69-75.

WICKED ECCLESIASTICISM HAS ALWAYS BEEN A BIT- TER FOE TO HOLINESS. Vs. 1-5.

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

We must keep in mind that this is at the close of the address of Jesus, which was delivered on the Mt. of Olives and which is recorded in chapters twenty-four and twenty-five. This discourse was given to his disciples only, and was concerning the destruction of Jerusalem and the end of the world. He had ended his testi-

mony against the wicked religious leaders. The seventy weeks prophesied by Daniel were completed. (Dan. 9:24-26.)

He now states that the Passover, due in two days, was to be not only the symbol of his sufferings and death, but the *actual time when he was to be offered up for the sins of the world*, just as the paschal lamb had been offered a sacrifice for the deliverance of the Hebrew first born. His statement, here given before the passover occurred, shows that his sacrifice was voluntary. He finished his testimony before his sacrifice. A man is immortal until his work is done. He gave himself a willing sacrifice. His enemies could never had slain him had He not permitted it. He gave himself a willing offering. He was not taken by surprise. He, the great pattern of holiness, set his followers the example. True holiness, like Jesus, is willing to live and die for the lost world. Holy people, like Jesus, offer themselves for a lost world. Holy people are not sacrifices in the sense that their sufferings will have any merit of themselves to purchase salvation for men, but they are vicarious in the sense that they give themselves as Jesus did in order to bring men to God that He may save them. They have the spirit of self sacrifice for others, as Jesus did. No man has the experience of holiness who is devoid of this spirit. Holiness of heart means the death of selfishness.

In contrast we must not fail to recognize the spirit of the wicked ecclesiasticism of the day. While he is willing to offer himself for the world, they are thirsting and plotting for his blood. The bitterest foes of all spiritual movements in the church, especially of holiness, have been wicked ecclesiastics. The voice of church history teaches it. The scribes and Pharisees, the bloody promoters of the Inquisition, the curates who led the mobs of Wesley's day against him and his co-adjutors, and the opposers of Finney, and the early Methodists of this country were ecclesiastics. Why were they so malignant towards Jesus? Because he had the affection of the common people, whom they wished to rule. It was a matter of jealousy on their part. It is today.

They did not plan an open attack. It must be done by stratagem, for they feared the people. It is astonishing how holiness has prospered in the world in spite of the fact that so many of the leaders have been against it. This shows its divinity. Any

other cause would have perished from the earth. God is on the side of holiness in spite of the plottings of wicked men. But holiness can not be exterminated from the earth. So they plot to take him, not during any of the days of the Passover season, at least not openly or in the day time, but by stealth.

AT THE SAME TIME IT HAS FRIENDS AMONG THE
LOWLY. Vs. 6-13.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Whersoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Bethany was a village two miles east of Jerusalem and on the other side of the Mount of Olives from Jerusalem. It was the home of Martha and Mary and the place where Lazarus was raised from the dead. Here in the house of Simon, the leper, who it is supposed was the father of the family or husband of either Martha or Mary, Jesus was anointed with costly ointment by a woman, who John says was Mary herself. (John 12:3.) This anointing probably did not take place at the time of the plotting of the chief priests mentioned in verses 1-5, but it is here introduced in order to show the immediate causes which led Judas to his betrayal of Christ. It is explanatory of what is mentioned in verses 14-16, and hence is introduced out of its chronological order. The high and lofty had failed to recognize Jesus, but this lowly woman saw who he was. It was ever thus with holiness and our holy religion. We sometimes wonder why the lofty and the leaders do

not appreciate holiness. It has ever been so. Pharisees have always failed to recognize holiness, because they have no spiritual vision. God has always been seen the best by the lowly. Mary came with an alabaster box or bottle of white marble. John tells us that this box contained a pound of spikenard, which was a very costly ointment. John says that Judas figured it up and said it could have been sold for three hundred pence—about \$54.00 of our money. It was used to give smoothness and softness to the skin.

The perfume filled the room and the fragrance of that act has been realized all through the ages wherever the New Testament has been read. But the perfume, grateful to the senses, was not at all agreeable to one of the company, who begins to find fault with it, and the others take up the criticism. They call it waste. It was waste to Judas, for he was a thief, and as he carried the bag for the whole company, the cause of his complaint is obvious. The offering of love is never too costly. There are thousands now who say the money expended in the cause and honor of Jesus is wasted. There are multitudes who never can appreciate the sacrifices which love makes. It is because they do not know the movings of love itself. Some people complain that the money given to foreign missions, for the spread of holiness, is thrown away. To such people the profession of holiness and the life of holiness are unappreciated. But the recognition of the holy character of Jesus by this woman is to her honor to this day in all the world. What we give to God is never lost or wasted. Thank God, there have always been some who are able to recognize and appreciate holy character when they see it.

Jesus spoke words that must have been comforting to the censured woman. "Why trouble ye the woman. She hath wrought a good work upon me." She had unconsciously anointed him for his burial, which was to take place very soon. We never can tell what our acts involve or the results of them. Let us then have the same love that Mary had and let it rule our actions. The consequences of such acts are greater than we can appreciate or always know.

Jesus goes on further to tell some important truths. One is that God intends that there shall always be the classes of the poor and the rich. No scheme of society can prevent it in the

nature of things. He teaches that we are not to miss our chance, but when we see holy character we are to treat it as such, while we have the opportunity. It will not always be our privilege.

He then announces something that is striking, and that is, there were to be written records of the gospel. This prophecy, "Where-soever this gospel shall be preached in the whole world," shows it. He shows that this incident was to be preserved and handed down to the succeeding generations.

He also by implication prophesied that his gospel was to be preached throughout all the world. What confidence this Galilean peasant had in the future of the gospel at the very time when his enemies were plotting his death. This whole incident is an encouragement to give our best, our love, our money and treasure for the honor of Jesus and his holy cause.

HOLINESS IS SOMETIMES BETRAYED BY ITS PROFESSED FRIENDS. Vs. 14-16.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

Judas, the professed friend of Jesus, betrayed him. Jesus was the exemplar of holiness, its head and chief, and his cause is treated as he was since he left the earth. It has often been betrayed by some of its professed friends. The world could not have crucified Jesus if some of his professed followers had not betrayed him. Holiness can never be hurt except by its friends who are inconsistent.

A careful study will show the logical connection of the chapter thus far. First Matthew begins by stating the plot of the chief priests to kill Jesus. Then he gives the scene of the anointing at Bethany to show how Judas came to be tempted to betray Jesus. The preceding part of the chapter leads up to the proposal of Judas Iscariot to betray him.

Judas was of Kerioth (hence called Iscariot). Kerioth was a town of Judea mentioned in Joshua 15:25. It may be

asked why did Jesus choose such a man for a disciple? We are shut up to this conclusion that Judas was a good man when Jesus chose him; for, to say he would choose a bad man to be his disciple is an impeachment of the character of the holy Jesus. He could not have done it. Such a choice would be a warrant for us to choose bad men for the ministry. Judas must have been a good man at the time of his selection to be a disciple and apostle. Satan was not in him at that time, and did not enter into him until he allowed it. (See John 13:27.) Judas yielded to his besetting sin, covetousness. As long as we have inbred sin in us we are liable to be led away from Christ, and to his betrayal. This is one of the many reasons why we should be entirely sanctified. Judas was angry because Mary spent the money in buying the costly ointment to anoint Jesus. See his inconsistency. He was angry at the offering of the ointment which cost about fifty dollars, and he went away and betrayed Jesus to his enemies, and all for thirty pieces of silver—about fifteen dollars. Thirty pieces of silver was the price demanded for the killing of a slave by an ox. This small sum seems to indicate that Judas was more than covetous. He was doubtless angry. Zechariah had foretold this price of Jesus' betrayal. (Zech. 11:12-13.) Here we have a picture of inbred sin in a preacher. For Judas had been preaching the gospel. Inbred sin is the great cause of backsliding.

THE FEAST OF HOLY FELLOWSHIP WITH JESUS.

Vs. 17-30.

17 Now the first *day* of the *feast* of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

We now come to the account of the last Passover in the life of Jesus. This institution had been observed for fifteen centuries by the Jews. Originally given at the Exodus and observed yearly, it had all through these centuries pointed to Jesus, of whom the Paschal Lamb was a type. Now the type was to be lost in the anti-type. It was very fitting therefore, as the feast that prophesied his sacrifice was no longer needed as a prophecy, that it should be more intensely spiritualized for the comfort and benefit of the church of the ages to come. "Now the first day of the feast of unleavened bread." That is, the first day, which was Thursday. Although the Passover properly began on Friday, Thursday the 14th of the month Nisan, was set apart for the slaying of the lamb and hence was called the first day of the Passover, which lasted seven days. Luke tells us (Ch. 22:8) that Peter and John were directed by him to make the preparation. By referring to Mark 14:15 we find that the guest chamber had already been prepared, and the lamb had probably been selected. The preparation was the slaying of the lamb and roasting it for the table, and the furnishing of the bread and the bitter herbs. See Ex. 12:1-11; 14-20, and Deut. 16:5-6 for account of what was required. The Passover had to be celebrated within the walls of Jerusalem, or in case of necessity within the distance of a Sab-

bath's journey from Jerusalem, that is, about three quarters of a mile from that city. The disciples came to Jesus and asked him about the preparations. He told Peter and John to go into the city to a certain man and tell him that the Master had sent them to tell him that his time was at hand and that he would keep the Passover at his house. Jesus had therefore completed the arrangement with this man previously.

When the preparations were all made, "When the even was come he sat down with the twelve." Literally *he reclined with the twelve*. The Jews did not sit at their meals but reclined on couches. Hence the pictures we see sometimes of the thirteen sitting at the table are incorrect. Probably John reclined next to Jesus on one side and possibly Judas on the other. At least Judas could not have been far away, for he was so near that Jesus could dip the sop into the sauce and reach it to him.

He makes the startling statement, "Verily I say unto you, that one of you shall betray me." A mere man could not foresee what was before him, but Jesus was more than a man, and he foresaw the circumstances of his approaching death. He had told them before that he should be betrayed, but did not tell them who would be the traitor. Now he narrows it down to the company of twelve. The traitor was among them. When they saw a little later that Judas was the traitor, their faith in Jesus was confirmed, and they were not so much surprised as they might have been had they not been forewarned.

"Introductory to and during this supper some things occurred not mentioned by Matthew, but furnished by the other evangelists. Our Lord at the commencement expressed the solemn desire with which he had anticipated that feast. (Luke 22:14, 15.) Before the supper had fully begun (Luke 22:14-18) a strife took place for preeminence among the disciples, which drew forth from our Lord a lesson on humility, which he then illustrated by washing his disciples' feet. (John 13:1-20.) This he probably did as they reclined upon their supper-couches. This strife, at this most unsuitable time, probably arose for the preeminence at the table, of which the Orientals were very tenacious. Then follow the references to his betrayer here given by Matthew." (Whedon.)

This announcement of treachery so filled them with sorrow

and amazement that for the time being they forgot each his neighbor and asked, "Lord, is it I?" It is very significant that although Judas was a thief, as John tells us in John 12:6, still he carried himself so well that no one suspected him. John tells us that he (John) was lying on Jesus' bosom and that he asked Him who it was. (John 13:25, 26.) Jesus does not give him a direct answer, but says, "He that dippeth with me in the dish, the same shall betray me." Jesus was doing all he could to show Judas that his treachery was known and give him still an opportunity to repent. This is one of the sublimest acts of Jesus, extending mercy to one who was so base as to barter the blood of his best friend for a small sum of money.

Jesus still further adds, "The Son of Man goeth as it is written of him: but woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born." We note two striking truths here. One is that the fulfillment of prophecy does not excuse the man who does wrong even though the prophecy be fulfilled.

Again we see it taught that there is no hope for those who die impenitent. He says of Judas, "Good were it for that man if he had never been born." This could never be true if Judas could be restored after a second probation in the other world.

Judas now recovers from his surprise and asks with the rest, "Master, is it I?" John gives a fuller account. He says that Jesus said not only "thou hast said" (which is the same as saying yes), but also gave him the sop, when he had dipped it in the dish and said, "What thou doest, do quickly." In the excitement of the moment the other disciples evidently did not notice all the conversation of the two, but as John tells us what they did hear, it led them to think that Jesus had sent him on an errand to obtain something. John also tells us that Satan entered into him at this time. So that there is such an experience as having the devil enter into a man and possess him after he has sinned away the day of grace, *and even has been a preacher.*

Then Judas went out. Inbred sin within him in the form of covetousness had conquered him. Every man, who has the carnal mind, is in danger of backsliding.

Judas, having gone out, Jesus now establishes the Lord's Sup-

per, changing the feast of the Passover forever into a spiritual feast. Judas was gone and none but genuine disciples remained. It is a feast for believers only. He never bids sinners to it. It is only for those who are in the kingdom of heaven.

It is very fitting that the Passover should be changed in its nature, since the sacrifice had been made and it no longer looks forward to the slain Lamb of God, but looks backward to the sacrifice he made once for all. Consequently we need no more slain lambs in celebrating it.

The cup and the bread of the old feast are continued in the Lord's Supper ever since because they represent spiritual communion. They are symbols. We say the cup and the bread of the old feast remain. The cup of the fruit of the vine, and the unleavened bread of the Passover, were here forever consecrated as symbols of his body and blood.

This feast is a symbol of his death until his coming again. No one but a divine being could have so accurately prophesied that this feast should never cease until His coming again. "We come now to words which have sounded forth through the church through all ages, and which are to sound forth until he comes again. The nature of the Lord's Supper is best understood, when we recollect that it is a modified form of the passover of the Old Testament. As baptism is a modified form of the ordinance of circumcision, as the Lord's day is a modified continuation of the Sabbath, so is the Lord's Supper a modified continuance of the Passover of the Old Testament Church." (Whedon.) Lyman Abbott well says of the Lord's Supper, "It is a memorial of Christ as a gift and Christ as a sacrifice. It is a parable of the true nature of Christianity, Christ in us. It is a prophecy of future glory, perfect communion with Christ, perfect communion of saints."

The usual custom was for the father of the family to act as master of the feast. The supper began by his asking a blessing. He next passed a cup of wine and the bitter herbs commanded in Exodus 12:8, which was eaten either with or without being dipped in the prepared sauce. This was the sop referred to in John 13:26. Then the unleavened bread was passed. After which one of the children asked the meaning of the feast, and the father explained it, as required in Exodus 12:26, 27. A song was then

sung, the 113 or 114 Psalm, and the lamb was carved and then eaten. Then came usually a third or fourth cup of wine and then the supper closed by the chanting of Psalms 115-118.

When Jesus broke the bread, he said, "Take, eat, this is my body." Right here some of the most monstrous errors have come in. Here is one of the diverging points between the great systems of Protestantism and Catholicism. Men have been put to death for their views on questions that have sprung up from this utterance of Jesus. The Roman Catholic finds in it the doctrine of Transubstantiation, viz.: that this unleavened bread becomes his literal body, and that the priest as his successor when he blesses the wafer of bread converts it into the actual body of Christ. We can not believe that Jesus ate his own body and we do not see how it was his real body unless a part of his body was taken away from him. If so, *what part was it?* The words are symbolic. When he said, "this is my body," he meant just as the Scripture means in many places, "This represents my body." For instance, when Daniel interpreted the dream of Nebuchadnezzar he said, "Thou art this head of gold" (Dan. 2:38), meaning that it was a symbol of Nebuchadnezzar. When Joseph interpreted the dreams of the chief butler and chief baker in the prison, he said to the chief butler, "the three branches are three days;" that is, they signify three days; and to the chief baker, "the three baskets are three days;" that is, they represent three days. To get from these words of Jesus the monstrous doctrine that his body is being constantly miraculously multiplied shows how ridiculous is the superstition that binds men. The bread having been partaken, he gave them the cup. The symbolism of the bread and wine seems to be this, just as the bread and wine permeate the physical system when partaken and become a part of us, so does his grace permeate our hearts, if we partake of this supper with humility and faith. It is possible to partake of the Lord's Supper and make it only an empty form or it is possible through the form to touch God. How many think there is some especial merit in the observance of itself. It has no saving power. But it is a means of grace if rightly improved.

He said, "Drink ye all of it." But in the Roman Catholic church only the priest is allowed to partake of the cup. This

exposes an error. "Why concerning the bread, did he say simply that they should eat: but concerning the cup, that *all* should drink? It is as though he designed to counteract the cunning of Satan" (Calvin). He foresaw the error of the Catholic Church. He adds still further, that this was his "blood of the New Testament." The Revised Version translates it, "my blood of the covenant." This blood, he says, "is shed for many," that is, for all who will accept its gracious provisions. This blood, he declares, "is shed for the remission of sins." This means more than pardon. It means for cleansing the heart from sin also. "The blood of Jesus not only secures pardon (Acts 5:31), but it also cleanseth from all sin (1 John 1:7). The object of his death is that we may have eternal life and be redeemed from all iniquity (Titus 2:14)." (Abbott.) Notice, it is not his example or his life or teachings, but his blood, that is, his life given for us that saves from sin. "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." This shows that the blood was a symbol and is here used in the symbolical sense. Certainly he was not drinking his own blood. The wine is a symbol of the joy and life of the marriage feast in heaven, of which the Lord's Supper is a prophecy.

The Lord's Supper is a symbol of the communion of saints on earth and in heaven. Just so far as the church is holy here and now, so far they sample the joys of the grand communion of saints in heaven.

DECEITFULNESS OF THE UNSANCTIFIED HEART.

Vs. 31-35.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

No man, who has in him the carnal mind, knows what it may lead him to do. The heart of man is a great mystery even to the man himself. Every man is a Columbus, who makes great discoveries before he dies, and the greatest of these discoveries is himself. When Elisha told Hazael that he (Hazael) would kill his master, he answered, "is thy servant a dog that he should do this thing." But the next day he did it. So we find Peter self-confident before the "old man" in him asserted himself. It takes all the grace we can muster sometimes to stand, when we have no inward foe, but when we have both the inward foe, the old man and the outward foes, Satan and the world, our condition is indeed precarious.

Jesus announces here, "All ye shall be offended because of me this night." What a startling statement to make in a social feast among bosom companions. Who but the Son of God himself would have thought to have uttered it. And if Matthew had been attempting to palm off a lie in his writings, he would not have let this prophecy of their future cowardice have been recorded, and then later have shown that it was correct. If Matthew had been writing an imposture he would not have told the cowardice of himself and the others. It is a plain unvarnished account. The word "offend" means "to stumble." They stumbled badly before morning, in their desertion of their Master. Jesus quotes from the prophet Zechariah, "It is written, I will smite the shepherd, and the sheep of the flock shall be scattered." He prophesies still further that he will rise from the dead, although they perhaps very dimly understand it at this time, if at all. But after his resurrection he says he will go before them into Galilee. We see the accomplishment of this prophecy in Chapter 28:7: The passion of Jesus brings out the characters of those about him. What a variety of characters—Judas, the thief and traitor; Pilate, the irresolute; Caiaphas, the politic statesman; Nicodemus, the silent and timid disciple; John, the gentle, and Peter, the impulsive and cowardly, are all grouped about His passion and death.

Jesus had already told Peter that Satan had desired to have him that he might sift him as wheat (Luke 22:31). Now forgetful of this and of his rash venture on the waves of the lake

of Galilee, in attempting to walk to Jesus, he impulsively tells what he will do. Inbred sin is more than a match for our will power and our good resolutions. Peter no doubt meant all that he said when he declared that if "all men shall be offended because of thee, yet will I never be offended." He prides himself in being a little better in his allegiance to Jesus than the other disciples. Self-confidence is a mark of the carnal nature. It engenders pride, a feeling of superiority to others. Notice in John 21:15 how Jesus reminded him of his boast above others to his mortification. Jesus replies beginning with the word "Verily." He often used this word before his most solemn and weighty sentences. Matthew here gives only a part of what Jesus said. Mark probably gives the whole sentence thus: "Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." In the crowing of a cock there are two remarkable things: one that an animal so small should cry with so loud a voice; the other that it sings at stated hours and at such times as other birds are silent in sleep. God seems to have made him a time keeper. His instinct seems to tell the hours. The first cock crowing is at midnight and the second at the early dawn.

Peter asserted then that if he died for it, he would not desert Jesus. The other disciples said the same thing. It is not best to be so sure what we will do in the future. We should make no vows for the future that are at all in our own strength and self assurance. We should ever say when we make vows, "God helping me." Chrysostom says: "A man's willingness is not sufficient unless he receive succor from above; but, we gain nothing by succor from above if there be not a willingness on our part." Peter was delivered from this carnal mind, which made him a weakling, at Pentecost.

HOLINESS DOES NOT BRING EXEMPTION FROM SORROW. Vs. 36-46.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

44 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

Some people have taken the position that the holier one is the less sorrow they will experience. Some have thought that affliction and sorrow were marks of sin and sinfulness. Job's friends accused him of sin because he was afflicted. This made his troubles the more difficult to bear. But Jesus the pattern of holiness was "a man of sorrows and acquainted with grief." No human being ever passed through depths of sorrow like his. Holiness does not therefore mean exemption from sorrow.

With his disciples he came to "a place called Gethsemane." It seems that this was a favorite place of resort with him and his disciples. So accustomed were they to resort hither that Judas knew where to find him, to discover him to his enemies. The word Gethsemane means "an oil press." The place where the oil was pressed out of the olives. The very name suggests it as the place of awful pressure upon the heart of the world's Redeemer. It was a garden. It was outside of the walls of Jerusalem on the eastern side, across the brook Cedron. The time of their entrance was about midnight. Leaving the rest of the disciples he goes with Peter and John a little further into the garden to pray. Peter, James and John were the favored disciples. They were with him on the mount when he was trans-

figured. They were with him when he raised Jairus' daughter. They were doubtless the most spiritual and hence could comprehend him better than the others.

It is noticeable that on the great occasions of his life He prayed. He prayed much, not so much to ask petition as to hold communion with God. If he, while on earth, needed so much to pray, certainly we ought to pray a great deal. Combining the accounts of the three evangelists, Matthew, Mark and Luke, we learn that he was amazed, and so sharp was the sorrow that he was in agony of soul. None of us will ever know, at least not in this world, the nature and depth of that awful sorrow that wrung his heart so that it nearly broke and forced the blood through the pores of his body. His struggle was evidently between the flesh and the spirit. It was the conflict between the shrinking of his humanity from the cross and at the same time the desire to go to it and suffer for the sin of the world. It was a heart oppressed with the sins of a whole world, which he was bearing. He shows his humanity in the fact that he wanted human companionship in that awful hour and accordingly invited Peter and James and John. In this awful struggle with the powers of darkness he wanted the companionship of his best friends. Did he pray for physical and mental strength to go through the approaching crucifixion and to bear up under the awful pressure now upon him? It would seem so, for the apostle says in Hebrews 5:7 that "he was heard in that he feared."

In this prayer of Jesus we find the model of true prayer: "If it be possible," and "nevertheless not my will, but thine, be done." These indicate the spirit of true prayer.

He comes to his disciples and finds them asleep. Luke says they were "sleeping for sorrow." Abbott notices they forgot their sorrow in sleep and he conquered his by prayer. He said to the self-sufficient Peter, who had just boasted of his steadfastness, "What, could ye not watch with me one hour?" He then gave him a precept not for that night only, and applicable not to him alone but to all, "Watch and pray, that ye enter not into temptation." There is a difference between entering into temptation and having the temptation put upon us. The devil tempts some people and other people tempt the devil by rushing into tempta-

tion. We are to both watch and pray. Some watch and do not pray and some pray but do not watch. The two must go together. The trouble with these over sanguine disciples, who had just expressed their desire to die for and with him, was that "the spirit was willing but the flesh was weak." They meant well. Christ conquered the flesh. They were conquered by it. The term flesh here does not mean the sinfulness of the soul but physical human weakness.

Then he went away and prayed the third time. Notice the difference in his praying now that he was getting the victory. He prayed the first time, "O my Father, if it be possible let this cup pass from me! nevertheless, not as I will but as thou wilt." Now he prays, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." His only wish is to have the Father's will done, and his wish, to avoid any of the horror, has given way to the Father's will. He "found them asleep again, for their eyes were heavy."

Who will doubt that Satan induced this drowsiness? He makes no attempt to rouse them this time, but lets them sleep. He goes away and prays the third time the same words. Then he comes and rouses them from their slumber, saying, "Sleep on now and take your rest." As much as to say the crisis now is past henceforth it makes no difference as far as your sympathy in my great trial is concerned for the opportunity, the crisis, is past.

He then announces the fact that Judas is coming with those who were to arrest him.

Here closes the scene of Gethsemane with its awful mysteries which are beyond our comprehension. How reverently we should study this, for it concerns us all. What Jesus suffered there was on our behalf. Let us pray that it may touch our hearts afresh each time we read it.

**HOLINESS CAN NEVER BE CRUCIFIED BY THE WORLD
UNLESS ITS PROFESSED FOLLOWERS BETRAY IT.**

Vs. 47-50.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master: and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

While Jesus was yet speaking "Judas, one of the twelve, came with a great multitude." Matthew very significantly says, "one of the twelve." He thus pertinently emphasizes the baseness of the betrayal. It was by one of the twelve, a trusted friend, that Jesus is betrayed. The enemies of Jesus did not dare to take him openly and had they not known of his secret place of retirement they could not have found him at night. The cause of Jesus which is true holiness is no stronger than the character of its professed friends. If they by their conduct betray it, they do a worse injury than can be done by the world. The world is powerless to injure holy character. It is only the man who betrays his profession by falling into sin today that can hurt the cause.

Think of a great multitude being summoned with weapons to arrest the lowly, gentle Jesus who had never raised an army or had an armed body guard. It shows how much his enemies were afraid of him. Conscience makes men cowards. The ministers of religion were the leaders against the great pattern of holiness. Holiness has never had much sympathy from ecclesiasticism.

Judas stepped forth and said: "Hail Master, and kissed him." This was the sign before agreed upon. It was necessary to have some sign as it was dark beneath the shade of the olive trees of the garden. Judas had said, "Whomsoever I shall kiss, that same is he. Hold him fast." He was afraid his friends would rescue him. The kiss was the sign among the ancients of most intimate love or friendship. It was by this most endearing salutation that Jesus was betrayed. Jesus replied: "Friend, wherefore art thou come?" This appeal to the conscience of Judas was the last that he ever spoke to Judas. Alas! The holy religion of Jesus is still betrayed by some of its professed followers! One in twelve was a betrayer! Let us hope the ratio is no greater today.

HOLINESS DOES NOT DEPEND ON CARNAL WEAPONS
FOR ITS DEFENCE. Vs. 51-56.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

It will be noticed all along that the disciples had failed to comprehend the character of Jesus, the great pattern of holiness. Some are as dull of comprehension today as regards the holiness that he represents. It does not make its conquest by sword or by controversy as do other causes. True it causes controversy because error attacks it. But it wins its greatest victories by letting others do the fighting. Its greatest victory is that of character. Weapons of war can not destroy character. The more men persecute it the more it shines. Jesus' greatest weapon in subduing the world has been his holy character. The early church won their victories by allowing others to fight and making no resistance. How have they mistaken the nature of holiness who are always in a wrangle. D'Aubigne, in the history of the Reformation, says that the reason the Reformation failed in France was because they took the sword to defend the truth. While the reason it succeeded in Germany was because they refused to use carnal weapons. God fought the battle for them. So when Jesus was seized by his enemies and Peter drew his sword and cut off the ear of a servant of the High Priest, Jesus rebuked him and at the same time by healing the man's wound showed his love to those who were seeking to take his life. Jesus here exemplified the doctrine of non-resistance which he had taught, and revealed his love for his enemies. Jesus practiced the doctrines he had preached.

He uttered a great principle, "They that take the sword shall perish with the sword." Strife begets strife; violence begets violence. He then tells them that if he desired he could have summoned twelve legions of angels—one each for himself and the disciples. He adds as a reason for his submission to his enemies: "How shall the Scriptures be fulfilled?" How shall the will of God, as voiced in the prophecies, be carried out if he refused to be an offering for the sins of the world?

He then protests against the indignity of coming out against him as if he were a thief or a robber, when he had only been charged with false teaching. A highwayman or a brigand could not have been seized in a more rough and brutal manner. It was not necessary to bring armed men. It is right to protest as Jesus did against indignity. Upon this "all the disciples forsook him, and fled." Although later Peter and John plucked up courage and followed him afar off.

HOLINESS FIGHTERS USE WICKED METHODS. Vs. 57-68.

57 And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

When did ever truth have a fair opportunity. Truth can never use unrighteous means to defend itself. But error never scruples to use unfair means to attack the truth. The carnal mind is exceedingly carnal in its methods of attack upon the truth. If holiness absolute in the person of Jesus Christ was opposed by falsehood and misrepresentation how can we expect that derived holiness in His followers, can have a fair opportunity? The trial of Jesus was most unjust. The charge was trumped up and the witnesses were false and what they finally called testimony was the twisting of his words. How often has holiness been so treated since that time!

Matthew says that "the chief priests, and elders, and all the council" before whom he was now brought "sought false witness against Jesus to put him to death. It was not a quest to get at the truth or to give him a fair trial but a determination to put him to death. This was their sole object. When men often times cannot silence argument they resort to violence. It shows a poor cause that has to resort to force or violence. Two witnesses were required by the law to condemn a man. They could not find two who could agree. This shows the great caution Jesus had used in his teaching thus far. They could get hold of nothing that he had said that would condemn him. "He never publicly proclaimed himself the Messiah. He forbade the evil spirits from announcing his character. He received the confession of his disciples, but refused to permit them to repeat it to others. Interrogated by the Jews, whether he was the Christ, he had refused a direct reply and had referred them to his works. He had given the same response to the public questioning of John's disciples. In most of his later ministry he had veiled his meaning in parables, which revealed the truth to honest inquirers, but hid it from his foes" (Abbott). Two false witnesses were at last found, who said he had declared, "I am able to destroy the temple of God, and to build it in three days." What he did say is recorded in John 2:19-21 and was entirely dif-

ferent from this version for he was talking of the temple of his body. Truth perverted is the worst form of a lie and is one of the favorite methods of the carnal mind in opposing holy people ever since.

The high priest was angry and arose and asked him, "Answerest thou nothing? What is it which these witness against thee?" It is useless to answer calumny when we know the case is already prejudged.

"I adjure thee by the living God." This was putting Jesus under oath which he had no right to do, for a man could not be condemned by his own testimony.

Luke tells us (Luke 22:67-71) that Jesus protested against this illegality but they cared nothing for justice. They were determined that he should die. Then in answer to the demand of the high priest "tell us whether thou be the Christ, the Son of God," Jesus replied, "Thou hast said." This was the ancient phrase for "Yes." Jesus not only answers the question but says still further that he is to come in the clouds of heaven to judge the world. Jesus here, as in other places, calls himself the Son of Man. It means that he is the Second Adam, the head of a new race, the pattern man. They were judging Him, but the time was coming when He is to come in the clouds of heaven to judge them. "As the passion advances, its *amazing* contrasts grow in affecting interest. The Deliverer in bonds; the Judge attainted; the Prince of Glory scorned; the Holy One condemned for sin; the Son of God, a blasphemer; the Resurrection and the Life sentenced to die. The eternal High Priest is condemned by the high priest of the year." (Stier.)

Hearing this, the high priest arose and rent his garments. This was a sign of grief and abhorrence. The high priest declares, "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy." This was *acting* for effect, in order to influence the hearers and as he asks still further, "What think ye? They answered and said, He is guilty of death." The Jewish law punished blasphemy with death. In their ignorance they had accused and condemned the divine being of blaspheming against himself. Quesnel says: "The Author of Life and Life eternal itself, is then judged

worthy of death; and can we complain after this of the injustice of human judgments as to ourselves?" Some deny the divinity of Jesus. But his enemies understood him to teach it. Their malice then asserted itself by their spitting in his face and striking him in the face with their fists (for that is what the word buffet means in the Greek) and with the palms of their hands they slapped his face.

This is a manifestation of the attitude of the carnal mind against holiness. And can we who profess to be the followers of the Holy Jesus expect anything different if we have that "holiness without which no man shall see the Lord?" The carnal mind, the world and the devil are against us. But thank God, He is on the side of holiness!

INBRED SIN TEMPTS CHRISTIANS TO BE COWARDLY.
Vs. 69-75.

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech betrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

Peter had followed Jesus afar off (Vs. 58). He should not be blamed for this, for he could not have followed him any nearer. It would not have been permitted. He and John did better than the other disciples who failed to follow him at all. But Peter still had in him the carnal mind. And whoever has that finds that it is a traitor to conscience and loyalty to God and its tendency is to betray us, or tempt us away from our loyalty to Jesus. He came to the palace of the high priest and sat in the

court or hallway where he could partially hear what was going on in the trial of Jesus. As he sat there and people were coming and going he was accused several times of being one of the followers of Jesus, but denied it three times just as Jesus had prophesied. With the third denial he began to curse and swear. It must have been a surprise to himself that he did so. No man knows what he is capable of doing while he has the carnal mind in him (who is "yet carnal" as Paul says of the Corinthian church).

"Immediately the cock crew, and Peter remembered the word of Jesus" (Vs. 34), "and he went out, and wept bitterly." Thank God for the record of those tears! *He wept bitterly.* It shows that he was not a hardened hypocrite like Judas. It shows that he was truly penitent and he loved Jesus in spite of his weakness. Denial, cursing and bitter weeping. What a combination in one minute. He had not intended like Judas to commit sin but the carnal mind in him took him by surprise and he went down. But a few days later when he had received the Pentecostal baptism that kills the carnal mind, he was bold enough to defy this same council and accuse them of having murdered Jesus. Pentecost kills carnality.

Thousands have criticised and condemned Peter who have in them the same thing that caused him to deny his Master. Get rid of inbred sin before you attempt to criticise others, who have gone down under its temptations.

CHAPTER XXVII.

HOLINESS CRUCIFIED.

The World Not So Antagonistic to Holiness as a Worldly Church.
Vs. 1-2. Doom of Betrayers of Holiness. Vs. 3-10. Holiness on Trial Puts its Enemies on Trial. Vs. 11-31. The Wicked Human Heart Seeks to Put Holiness Off the Face of the Earth. Vs. 32-50. The Way Opened into the Holiest. Vs. 51. God Raises Up Friends in the Most Trying Hour. Vs. 52-61. Carnality Pursues Holiness Even to the Tomb. Vs. 62-66.

THE WORLD NOT SO ANTAGONISTIC TO HOLINESS AS A WORLDLY CHURCH. Vs. 1-2.

1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death :

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

His enemies could not rest until they had slain Jesus. They were in haste to do it. They had not the power of life and death as the Romans had taken it from them, when they had conquered the Jews. So the only barrier in the way to his immediate execution was the consent of Pilate, the Roman governor. So they took counsel as to what arguments they could bring to bear upon Pilate to obtain his consent. Pilate would not care anything about the charge of blasphemy under which they had already condemned Jesus, for it was a Jewish law. So they set about framing an excuse. Here were the leaders of the church consulting how they might persuade the world to kill the head of the church—their Messiah. The world never crucifies the cause of God until the church makes it possible. The real haters of holiness are not the world, but a dead ecclesiasticism. The world says of holiness what Pilate says of Jesus, “I find no fault.” The world says, “That is the kind of religion we believe in, if we were to have any kind.”

DOOM OF BETRAYERS OF HOLINESS. Vs. 3-10.

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

The worst enemies of holiness have been those who have once professed it, and then have gone against it. The only attacks against it of any account have been from this quarter. We now have a picture of the despairing Judas. "When he saw that he (Jesus) was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood." What a testimony to the moral character of Jesus by one who had lived with him for three years nearly, and could bring nothing against his character to justify the crime which he had committed! Judas had that false conception of repentance which is sorry, not for sin but for the results. "There are two Greek words used in the New Testament, both of which are rendered '*repent*.' They are not quite synonymous; the one *metaneo* signifies literally *to know after*, and hence indicates a change of mind or purpose; the other (*metameleomai*) signifies literally *to care after*, and so to carry a burden of sorrow for the past. The latter is the word used here. The distinction is well stated here by Trench, 'He who has *changed his mind*, about the past is in a way to change everything; he who has an *after care* may have little or nothing more than a selfish dread of what he has done.' This appears to have been the state of mind of Judas." (Abbott). Judas evidently

thought that he had sinned beyond the hope of mercy for he violently hurled himself out of the world. There is a repentance which is false and hence brings no salvation. It is not godly sorrow for sin. Perhaps Judas was in hopes of dissuading them from their awful deed. These wicked churchmen cared nothing for this repenting wretch. But they have the additional testimony even of Judas put squarely in their faces. They were absolutely without excuse. This deprived them of justifying themselves. They could not make the excuse that one of his disciples did not believe in him. These churchmen were very scrupulous, not to take the money which Judas threw down on the floor in the midst of their council because it would violate the letter of the Scripture. But they were not the least bit solicitous about the soul of this wretch about to plunge into perdition. What does the carnal mind, the great enemy of God and his holiness, care about the souls of the lost!

HOLINESS ON TRIAL PUTS ITS ENEMIES ON TRIAL.

Vs. 11-31.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of *soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

Jesus was on trial by his enemies but he had them on trial although they did not realize it. Pilate had to decide between him and the leaders of the Jewish church, as to which one he would favor and in deciding the matter he decided his own eternal destiny. The Jewish people had to decide between him and Barrabas, a robber, and they preferred the robber to Jesus. They made their awful choice. The punishment is still on them. And today men are making their choice of the holiness which Jesus represented or something else which they prefer. Those who oppose Jesus and his holiness are putting themselves on trial and showing what is in them. Their characters are being fixed by their choice. Holiness is the touch-stone that reveals and is the sealing of character. Luke and John tell us that the chief priests and scribes now accused Jesus of creating sedition and claiming to be King of the Jews. So Pilate, the governor asks him, "Art thou the King of the Jews?" Jesus replied, "Thou sayest," which is equivalent to saying "Yes." He was the King, but not in the sense that these accusers wished Pilate to understand it. He was a king in the spiritual realm. He was the

King of the kingdom of "righteousness, peace and joy in the Holy Ghost." John tells us (Ch. 18:36-38) that Jesus explained in what sense he claimed to be King. Pilate finds that he is innocent of the charge. The chief priests keep up their accusation but Jesus answers not a word. He was willing to explain to a heathen, who was uninformed in the matter but not to these prejudiced intolerant enemies. And Pilate was greatly astonished that he made no answer to them.

It was the custom as it is quite frequently today among nations for some special favor to be granted to the subject people by their conquerors on festal days. The Romans had conquered the Jews and on feast days to please the people they often released some prisoner. There was a notorious prisoner named Barrabas, who had been a robber, and Pilate asks them which they prefer to have set free, Barrabas or Christ. Matthew says that Pilate knew that it was for envy that they sought the death of Jesus. What awful crimes has envy committed! It was the sin of the first man born into the world. It was for envy that Cain slew his brother. Envy caused the first murder and the greatest of all murders—that of Jesus. The chief priests and elders persuaded the people to clamor for the death of Jesus. Lyman Abbott speaks on this passage of "the curse of an apostate and persecuting church. It is the chief priests that incite the cry." So the multitude insist on his crucifixion. How such leaders will have to answer for the way they have influenced the common people.

Now when Pilate was set down on his judgment throne he had a message from his wife beseeching him that he would "have nothing to do with that just man: for I have suffered many things this day in a dream because of him." The ancients had great faith in dreams. God gives Pilate plenty of opportunity to escape the guilt of the condemnation of Jesus by using the superstition in which he believed, to influence him. So he was without excuse. Just as God used the star of Bethlehem to lead the wise men of heathendom to the cradle of Jesus, so now he used the dream of Pilate's wife to save him from complicity in this crime. Pilate had no excuse. In trying Jesus he was being tried himself. It is a solemn thing to live, for all of

us are obliged to do something with Jesus and truth and holiness whether we will or not.

Pilate tries to reason with the people saying, "Why, what evil hath he done?" But this only stirred up their combativeness and hatred all the more, until Pilate was afraid at the tumult that had been awakened. John tells us that they told him that if he released Jesus, it would show that he was not the friend of the Emperor of Rome who had appointed him to his position as governor. This frightened Pilate evidently. He was afraid of being unpopular with the crowd, for they might accuse him to the Emperor. So he did what he knew was wrong. Millions since that time have sacrificed their sense of right for fear of loss of popularity. This is the great cause in all ages of the fewness of the number of those who want to go with Jesus. They fear the people. If absolute holiness, as represented in the character of Jesus, was crucified because of this fear of displeasing men, need we wonder that the holiness that God imparts to his disciples today meets with the same treatment from those who love the praise of men more than the praise of God? Do we imagine men will see our holiness and acknowledge it?

When Pilate saw it was no use to reason with them he called for water and washed his hands. This was a symbol of innocence from blood guiltiness (See Deut. 21:6-9). But ceremonies will not wash away sin. All the baptisms and ablution of the ritual will not wash away one sin. No man can shirk his responsibility upon others.

Then all the people called down upon themselves, in their blindness, the most awful curse, "His blood be upon us and upon our children." How literally has this been fulfilled. Within the life time of that generation the Romans came against this rebellious city and thousands of these Jews, who condemned Jesus to be crucified, were themselves crucified by the Romans and thousands were carried into captivity. Canon Farrar says, "Before the dread sacrifice was consummated, Judas died in the horrors of a loathsome suicide. Caiaphas was deposed the following year. Herod died in infamy and exile, stripped of his procuratorship very shortly afterwards, on the very charges he had tried, by a wicked concession, to avoid. Pilate, wearied out with

misfortune died in suicide and banishment, leaving behind him an execrated name. The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the streets, and scourged and beaten to the place of murder.''

So Pilate delivered Jesus over to his enemies having scourged him. It was a terrible thing to be whipped after the Roman fashion. It was so terrible that it often caused death.

THE WICKED HUMAN HEART SEEKS TO PUT HOLINESS OFF THE FACE OF THE EARTH. Vs. 32-50.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, EH, EH, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

We now come to the greatest event that has yet taken place since the world began—the awful tragedy of the cross of Jesus. It was the climax of all history from the time in Eden when it was prophesied that the seed of the woman should “bruise the serpent’s head.” To this event the hosts of heaven, prophets, and seers of earth had looked for ages. By this event the history of this world has been modified and changed, and its influence has been deepening and widening ever since. It was the wicked human heart—the carnal mind, which is “enmity against God”—that was the guilty party. Jesus “came to his own and his own received him not.” It has been thus ever since. The cause of holiness which Jesus represented is just as much hated today as then. Could men have their way holiness would be put off the face of the earth. A carnal church or rather ungodly ecclesiasticism crucified him, and is continually doing the same to his cause. The most saintly characters ever since have had the same opposition from a wicked ecclesiasticism in every age. In the age in which we live it is not permitted to crucify or bring to the cross, but the same disposition, that sent Him to the cross, manifests itself in other ways. “All that will live godly in Christ Jesus shall suffer persecution.” If Jesus, the absolutely pure and holy, could not live so that men would recognize his purity, neither can we, and this talk about living so that people will acknowledge what we have is all a mistake. The very fact that the same animus is manifest towards those who are washed in the blood of Jesus, shows that they are following in the footsteps of the Captain of their salvation who walked the thorny path. **The more we are like Him, the more we will receive the same kind of treatment.**

A lesson for us is the victory which Jesus had, all the way through this awful ordeal, up to the very last. Nothing daunted him. Holy men and martyrs ever since have triumphed by His grace in like circumstances. He never faltered in spite of all that

wicked men heaped upon him. He carried out what he undertook and drank the cup to its dregs.

To get the full account of the crucifixion we must read all four of the gospels. No one of them gives the whole account. We here confine ourselves mostly to the account of Matthew. Notice the account of Matthew. How simple it is. There is no attempt to color it with rhetoric. It is a simple unvarnished narrative.

It was customary with the ancients to execute their criminals outside of the city walls. So they went forth from the city. Read Heb. 13:11-13 to see what this has to do with our sanctification. There was a man of Cyrene, a city of Libya in Africa (probably therefore a black man), who had doubtless come up as a pilgrim to the feast of the Passover. They siezed upon him and compelled him to bear the cross for Jesus. Probably Jesus had been bearing it according to the custom of compelling the criminal to bear his own cross and doubtless he was not able to carry it any further, through exhaustion. They came to a place called Golgotha, which is the Hebrew for a skull. The Latin word is Calvariæ from which we get our English word, Calvary. It was so named probably because it resembled a skull and was therefore without doubt a small eminence. Here they gave him a sour wine mixed with gall to drink. This was quite often given criminals, who were to be executed, to stupefy them. It is thought by some that this was given him by the women referred to in Luke 23:27. But when Jesus tasted it he refused to drink it. He proposed to go out of the world sober. He determined to offer himself as a sober, intelligent sacrifice, avoiding nothing. He died in full possession of all his faculties.

"And they crucified him." This was the end of hours of suffering. To comprehend to what a climax of suffering he had come we must remember that he had passed a night of the most intense agony in Gethsemane; added to exhaustion from loss of sleep was the buffetting as they struck him with their fists in the face, and then slapped his face. Then he went through that awful ordeal of a Roman scourging, with his back lacerated by the cruel thongs of the whip. This was the sufferer who was now nailed to the ignominious agonizing cross. Extended on the

ground, he was nailed to it. Then it was raised and set in its socket in the earth causing his bones to be dislocated, fulfilling the prophecy, "All my bones are out of joint" (Psa. 22:14). Thus he had been most cruelly treated for hours but nothing had been done to touch the heart, the fountain of life, and thus he hung for hours of torture until death came from exhaustion and mental agony. It was a death of the most horrible torture; so terrible that even some of the Romans expostulated against this custom of punishing criminals. Then his executioners, who were Roman soldiers took his garments and gambled for them. Nothing shows more clearly the hardening nature of gambling, than this exhibition of casting lots right under the shadow of the cross. Having done this, they sat down and watched him that none of his friends might take him down.

As it was customary to write the accusation of the one thus punished over his head on the cross, they wrote it in the three great languages of the world: "This is Jesus, the king of the Jews." This was fitting. He was the King of the Jews, though not in the sense that they meant. He came to set up a kingdom. *And He did it.*

Two thieves were executed at the same time, and to try to make it appear that Jesus was the worst of the three, they put his cross in the center. This also fulfilled the Scripture (See Isa. 53:12). Then they added insult by wagging their heads as they passed the cross saying, "Thou that destroyest the temple, and buildest it in three days, save thyself." "This was a reference to his words in John 2:19, and the language here and in verses 62, 63 indicates that their misrepresentation of his words at his trial was wilful" (Abbott). Further they said, "If thou be the Son of God come down from the cross." It was fortunate for this poor lost world that he did not come down. We would have been lost if he had descended from the cross. This had been said by the passers by generally, and now the chief priests, scribes and elders said still further, "He saved others: himself he cannot save." Was it not true? He could not save us if he had saved himself. They unconsciously told the truth, just as they did when they said "he receives sinners." What was meant to be a stigma was a declaration of his great mission and glory.

“He trusted in God: let him deliver him now.” They misunderstood what divine deliverance meant. And many still make the same mistake, when the righteous suffer. God seems to have deserted them, in the eyes of men. They think that God is displeased. Job’s friends made this mistake. This is the short sightedness and blindness of the carnal mind.

The last reproach heaped on him was from the robbers, who also railed at him as did the ecclesiastics.

About noon (the sixth hour) great darkness fell on all the land. This was not an eclipse of the sun, for the Passover took place at the full of the moon and an eclipse at that time is impossible. It was the token of the divine displeasure. It is impossible to make it mean anything less.

As the darkness ceased about three in the afternoon Jesus cried out with a loud voice, “Eli, Eli, lama sabachthani.” The first two words are Hebrew, the latter two Chaldaic. The meaning was, “My God, my God, why hast thou forsaken me?” This was the last dreg in the cup which he drank—the abandonment of the Father and then withdrawal of His presence. None of us can understand all that this meant. It is one of the mysteries of redemption. It was a part of the price that Jesus paid for our redemption.

Some of the bystanders when they heard this cry said, “He calleth for Elias.” This was probably an intentional, mocking misunderstanding of his words. It was at this time that Jesus said again, “I thirst.” Immediately one of the soldiers “ran and took a sponge and filled it with vinegar and put it on a reed and gave him to drink,” while the others told him not to do it but wait and see if Elias would come and rescue him.

Jesus cried once more with a loud voice and yielded up his life, with the words (so John tells us), “Father into thy hands I commend my spirit.” Just as he died for sin we are to die to it. (Rom. 6:5-11.)

THE WAY OPENED INTO THE HOLIEST. Vs. 51.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

With His expiring cry the veil that separated the holy place of the temple from The Holy of Holies was rent in twain from

top to bottom (not from bottom to top), showing that it was not done by human power. The power came from above. With that rent veil went the virtue that had hitherto obtained from the sacrifices of the law. Annually on the great day of atonement, the high priest went within that veil with the blood of the sacrificed goat to sprinkle it before the Mercy Seat above the sacred ark. But this was no longer necessary for the great sacrifice had been offered once for all; it was no longer necessary to have earthly priests, for Jesus is the great high priest, who has entered heaven once for all, to make intercession for us, as did the ancient high priest.

The author of Hebrews says: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." The ancient High Priest went into the holy of holies only once a year and then with trembling lest he had not carefully prepared himself. If he had not conformed to all the divine requirements he would be struck dead. Now Jesus prepared the way for us to enter the holiest, that is, the highest experience of grace—full salvation. The outer part of the tabernacle represented access to God in the experience of regeneration, for the tabernacle was a place of worship on earth and represented earthly worship. So the holy place had its light from the golden candlestick, representing Jesus who shines into every Christian heart; the table of shew bread represents Jesus the bread of life, on which every Christian feeds; the altar of incense which represents the prayers of true Christians. This altar was placed next and close to the veil separating from the holiest or Holy of Holies, showing that all true Christians pray for entrance into the higher experience of entire sanctification. In this second apartment was the Shechinah which was a manifestation still more wonderful than the light of the golden candlestick; for entire sanctification has greater manifestations than regeneration. Within the ark in this apartment were the tables of the law, showing that entire sanctification is the experience where we can keep all the commandments of God; the pot of manna which was miraculously kept from fermentation (showing the keeping the heart pure, by divine power); the rod of

Aaron which budded, blossomed and bore fruit, showing the fruitful life of those who have entered this second degree of salvation. This was "the holiest" opened by the death of Jesus—complete salvation from sin.

GOD RAISES UP FRIENDS IN THE MOST TRYING HOUR.
Vs. 52-61.

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

There were three effects of his death. 1. The veil of the temple was rent. 2. There was a great earthquake. 3. The graves were opened of many of the saints; some who were most precious to Jesus doubtless. His power went into the realms of the unseen world and raised a few in advance, as specimens of the general resurrection, when his voice will arouse the slumbering millions of earth.

No holy person can live on earth without making an impression and raising up some one to testify to their character. So now the Roman centurion, who was an officer, who commanded a hundred soldiers, standing by with four soldiers was convinced that Jesus was a divine person or being. The heathen soldier saw

more in the character of Jesus than did these bigoted Pharisees who were the professed servants of God and had the Scriptures. The Pharisees had the advantage of superior knowledge of the Scripture. But prejudice has ever blinded men to their own best interests. There were many women standing afar off, as near as they dared to come, for fear of the Jews. Among them was Mary Magdalene, a much abused and misunderstood character. "There is no ground for identifying her with the woman that was a sinner, mentioned in Luke 7:36-50 and none, therefore, for the popular idea that her early life was profligate. Yet that idea is all but universal. The name is applied to women who have fallen from chastity. Institutions for the reformation of such women are named Magdalene asylums: an order of nuns in the Roman church, composed of chiefly penitent courtesans, is called Magdalenes, and is dedicated to Mary Magdalene—a curious illustration of how an entirely groundless idea may gain popular and unquestioned acceptance."

But God would not allow the body of Jesus, forever hallowed by its being the temple of divinity, to be buried in the potter's field. So he had raised up a man of means to take care of this precious temple of the Holy Ghost. So when even was come, Joseph Arimathea, a wealthy man and one of the council, who was secretly a disciple of Jesus came and begged the body and laid it in his own new tomb. When Jesus was born, wise men from the East came and brought magnificent presents which were very serviceable to the parents of Jesus in his support in Egypt, to which they were obliged to flee. So now God raised up a wealthy man to take care of his body. God makes the wealthy of the world subservient to his cause as far as it is needed. Nicodemus also who had been a disciple of Jesus came with him. Besides these Matthew says very touchingly: "And there was Mary Magdalene and the other Mary, sitting over against the sepulcher." This other Mary was doubtless the mother of Jesus. (Mark 15:47.)

CARNALITY PURSUES HOLINESS EVEN TO THE TOMB.

Vs. 62-66.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

The enemies of Jesus were not satisfied with destroying him. Their enmity went into the grave with him. Truly "the carnal mind is enmity against God." They had killed him and now they were determined that he should not rise again. "The next day that followed the day of the preparation." This was their Sabbath and yet they did not hesitate to break it, in coming and demanding a guard from Pilate, for Jesus' tomb. When men hate holiness they will break any law to fight it. They knew that he had taught that he should rise from the grave and they determined to do all they could to prevent it. But it is impossible to bury truth and holiness so deep but what they will rise again. Even if they had been able to bury the great representative of holiness in the very midst of the earth, 4,000 miles down, he would have risen again. Men think they can bury holiness and wipe it off the face of the earth. But it has been found impossible. It will rise and does rise again. What is said of truth in general may be truly said of the great truth of holiness, viz.: "Holiness crushed to earth will rise again." There is no sea so deep that it can keep it submerged; no mountain so high that it can smother it; no rage so great that it can destroy it; no ridicule or scorn so mighty that it can overthrow it. As sure as the great exemplar of holiness arose from the futile attempts of his enemies, so shall his cause of holiness remain on the earth in spite of all opposition. Pilate allowed them to have their watch. So they set their guard and sealed the stone that had been rolled to the mouth of the tomb; and it was death to break the seal of the Roman governor. But there was One who cares nothing about the petty malice of men. Their opposition was futile.

CHAPTER XXVIII.

HOLINESS CAN NOT BE ANNIHILATED.

Holiness Has its Resurrection. Vs. 1-10. Slanders Against the Resurrection. Vs. 11-15. Power of the Resurrection. Vs. 16-20.

HOLINESS HAS ITS RESURRECTION. Vs. 1-10.

1 In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

“In the end of the Sabbath, as it began to dawn toward the first day of the week.” The phrase “The first day of the week” is literally, “The first of the Sabbaths.” The word *day* is not in the original. It means that this first day of the week was the beginning of the Christian Sabbath. Matthew evidently here

alludes to the change of the Sabbath to the first day of the week. Early in the morning came Mary Magdalene, and Mary the mother of Joses, mentioned in Chapter 27:56. It has often been remarked that woman was last at the cross and first at the sepulcher of Jesus. Mark tells us they had come to embalm the body of Jesus, bringing spices for that purpose. There had been an earthquake at the crucifixion and now there was another. With this earthquake came an angel from heaven and rolled away the stone. The angel sat upon the stone that, with its seal, had been put there to make "the sepulcher sure" and keep Jesus in the tomb. Sitting there he thus showed the triumph of Jesus over the grave. The face of this angel was like lightning in its brilliancy; as we would say today, like the flashing of an electric light. "His raiment white as snow." The soldiers who were guarding the tomb swooned away with fright.

The women, although afraid, did not show it to the degree that these heathen did. The angel spoke comfortingly to the women and bade them be not afraid. He said, "Fear not *ye*." The idea was that while the wicked are afraid and tremble you have no cause for fear. It will be so in the Judgment. Some will be afraid and call for rocks and mountains to fall upon them, but the saints of God will rejoice. "For I know that ye seek Jesus." Those who are honest seekers of Jesus need never be afraid. The angel then preached the resurrection saying, "He is not here: for he is risen." Thank God, for that message, from this first preacher of the resurrection. We need not be afraid of death from henceforth, for Jesus has arisen and thereby proved the reality of the life beyond the grave. He has arisen and we need therefore never fear for the outcome of his cause. It cannot be destroyed either by wicked men or devils. He then bade them "Come, see the place where the Lord lay." Thus this angel testifies to the divinity of Jesus by calling him, "The Lord." Then he sends them to tell the disciples of the resurrection. Thus women became the first preachers of the resurrection. If she could tell the story then by divine commission, who will forbid her telling it and preaching this glorious gospel of the resurrection! They immediately and quickly set out with mingled emotions of fear and great joy and ran to tell the

disciples. Thus the resurrection of Jesus was confirmed by an angel. On their way to tell the disciples "Jesus met them, saying, All hail." Hearing his voice and seeing his face they fell down at his feet and worshipped him. They had never worshipped him before his crucifixion. They now were convinced as never before of his divinity. And he did not rebuke their worship of himself. Jesus bade them not be afraid but said, "Go tell my brethren." This is the first time he had ever called them brethren. It is very significant. The Lord of life and glory after having finished his earthly humiliation and having entered into the glory of his resurrection, deigns to call mortals his brethren. It is wonderful. It reminds us of what the apostle says, "Now he that sanctifieth and they that are sanctified are all one, for which cause he is not ashamed to call them brethren." He tells them to carry the message that the angels had given them to his brethren and summon them to meet him in Galilee. He then reminded them of the prophecy of Jesus that he would meet them in Galilee. (Matt. 26:32.)

The resurrection of Jesus is the miracle of all the miracles of Christianity. It is the foundation of the Christian faith. It proves conclusively that Jesus was divine. More than this it is a pledge and symbol. It is a pledge that we too shall rise from the grave and it is a symbol of the resurrection life in this world which we all may enter that is freedom from sin—the experience of having been crucified with Christ; and having died to sin in which we may "walk with him in newness of life." We may taste the powers of the world to come now, and walk in the resurrection life filled with the same Spirit that raised him from the dead. Let us then remember that the resurrection life begins in this world to those who have died to sin.

SLANDERS AGAINST THE RESURRECTION. Vs. 11-15.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Was there ever a manifestation of divine power that was not gainsaid and disputed by opposers? It has been so from that day to the present. The devil has tried his best always to hinder belief in the divine power in its operation among men; then it was the resurrection of Jesus, now it is regeneration or sanctification by the same power. The same unbelief attempted to disparage and hinder it. So do not be surprised if the highest forms of experience are denied and opposed. It is the same old opposition of the devil and the carnal mind. The history of every real revival has been a proof of this. So there were two companies: one going to tell the friends of Jesus about his resurrection, and some of the soldiers, who had been on guard, going to the chief priests to tell them of the earthquake, the rolled away stone and empty tomb. The latter company did not go to Pilate but to their employers, the chief priests. The latter immediately summoned the elders of the people and told them the startling news, that he whom they thought dead was alive in spite of all their efforts to destroy him. The only course that they could think of was to bribe the soldiers with large sums of money to relate the absurd story that his disciples had stolen away his body while the soldiers slept. What an absurd story! Would Roman soldiers be likely to sleep on duty? If the soldiers were asleep, how did they know that the disciples stole away his body? What possible reason could the disciples have for venturing among the soldiers, when they did not themselves believe in the resurrection of Jesus and had forsaken him when his enemies seized him.

But the soldiers took the money and reported the story which Matthew says was current at the time that he wrote this gospel, which was probably eight years after.

If the great miracles of Christianity were so misrepresented and lied about how do we expect men to tell the truth about entire sanctification which this typifies? There has always been intense opposition to any phase of supernatural religion whether

at the fact of the resurrection, or of the saving grace of God in any degree, in the human heart. But God keeps the truth before men in spite of the slanders that are uttered against it.

POWER OF THE RESURRECTION. Vs. 16-20.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

From the reading of John 20:26 it would appear that a week intervened between the resurrection and the meeting of the eleven disciples with Jesus at the mountain in Galilee here described. Jesus had appointed this as the meeting place (Matt. 26:32). When they met they worshipped him, but some were yet in doubt, notably Thomas. Jesus gave them his final charge. They were to go into all the world and preach the gospel to every creature, because all power had been given to Jesus in heaven and in earth. This is the reason that there was to be an aggressive religion among men known as Christianity. It had and has behind it *One who has all power*. Had it not been so, the Christian religion would have perished long ago from the earth. A being of all power is at the head of it and he says because he has all power "*therefore*" his disciples are to go into all the world. This shows the aggressiveness of Christianity. It also shows its universality. It is adapted to all nations. It would have been impossible for a mere man in his right mind to have advanced such a stupendous claim for his religion, declaring that it is adapted to and intended to reach all nations. It takes a religion that has in it resurrection power to go among and conquer all nations. So he said, "Go ye therefore and teach all nations." The word *teach* may better be translated *disciple*. The way in which they were to disciple the nations was first to baptize

them. Second to teach them. Of course this means more than the ordinance of baptism. It means baptism as a sign of cleansing of sin. It means therefore a ministry that preaches the truth which brings men to the experience of the new birth. And then it also means a ministry that does not leave them there but teaches them still further, after regeneration.

He adds this significant statement: "And Lo I am with you alway even unto the end of the world." This is the reason that the Christian religion has prospered in this wicked world amidst all sorts of opposition. It has One with its preachers who has all power. He it is, who gives their efforts power. And he has promised to be with them unto the end of the world, or as the true rendering is "unto the end of the age"—until the end of this dispensation of redemption. No wonder then that the gospel proves itself to be "the power of God unto salvation to every one that believeth."



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